

# **How to be Enlightened ? Kiv Sachiara hoeeye ?**

**Jap Ji: The Journey Inwards**

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## **Dedicated**

To all past enlightened beings of the world who discovered the Presence of God within and helped us in treading this unknown path.

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## THE PATH

*Man jeetay jag jeet*

For Enlightenment to happen involuntary mind should be won over and brought under your voluntary control so that you can become the master of the mind. Now you can look within or look outside as per your will.

*Suniya hath hovea asgah*

And this victory over mind is just one step away if you start listening within.

*Hai bhi sach*

Past and future are the walls, the obstacles to enlightenment, present-moment awareness is the only door. Remain in Present moment, in here and now. Birth, death and enlightenment can happen in present moment only.

# Japji : The Journey Inwards

## INTRODUCTION

Guru Nanak's Jap Ji is the path to enlightenment. Enlightenment is actual here and now awareness of Presence of God. It is an experience which comes at the end of a successful spiritual journey. Once achieved enlightenment can not be lost, it is permanent and irreversible. The wisdom so gained, the real knowledge of God once attained lasts forever. A Brahamgyani cannot become ignorant again.

However the spiritual journey always begins with ignorance, with ego, with mind. The only thing that one has in the mind is faith in God or belief in God. Each individual has to work on this belief himself so as to convert it into real experience. Jap Ji shows us the path, the blueprint of inner spiritual ladder but one has to walk this path himself. Enlightenment is always earned and cannot be gifted or borrowed. Total commitment and perseverance to carry on and on till one is blessed with Grace of God is the real path.

Why is enlightenment so essential, can we not live without it? While we can carry on with our worldly life without enlightenment but then we live a life of misery and suffering, anger and greed, fear and anxiety - in short a life full of frustration and discontentment. Enlightenment ends all this in one stroke and leads you to everlasting contentment and fulfillment, never ending joy and bliss. Guru Nanak tells us that there is only one goal, only one aim for all human beings, that is to be enlightened. Everything else is trivial, temporary and is finally lost.



# Japji : The Journey Inwards

## **PREFACE** **(Preparing to face the challenge)**

You have to change yourself, you have to transform yourself because your current state of mind is sick and creating misery and suffering for you. Jap Ji exhorts you to understand that root cause of your problems is your own mind. Once this insight dawns that I am responsible for my own suffering, that my own mind is at war with itself, then the solution that Jap Ji offers can be easily understood. That solution is transformation or change within, substituting your noisy mind with a silent mind so that inner noise subsides, happiness, joy and bliss unfold in inner silence. Where there were thorns earlier now flowers begin to bloom. Till that happens you cannot be at peace with yourself. God resides in our own being within, meditation is journey inwards and therefore anything that takes you outwards is not the right path. God is formless, without any boundaries and cannot be differentiated into any parts. God is infinite, endless oneness. Therefore no language of the world can describe God in any manner. Silence is the only vehicle that connects us with God. Jap Ji guides our mind to become silent and witness the greatest miracle of discovering the Presence of God within our being. This spiritual journey is no doubt difficult, challenging and tough but not impossible. It has already happened many times before and will certainly happen many times again. Who knows you may be the chosen one of God to embark on this journey and reach your real home within. All you need is plenty of patience and willingness to follow Jap Ji in letter and spirit.

## **UNFOLDING DIVINE POTENTIAL** **WITHIN**

Jap Ji is a precious treasure. Jap Ji is the Guru, the teacher. Jap Ji guides us on our journey towards God. It has all that is needed on this path. It is the first message from Guru Nanak. It is not only to be worshipped but is to be lived. Each word has to become alive in our being. Only then can there be an inner transformation, only then can the miracle happen within us, only then can there be a real change, only then can the dormant potential be realized. Now we experience only the mind, then we experience oneness with the Presence and Being of God.

God is already present here and now in this moment. We are not to create anything new or to establish it in any manner. The only thing is that we have become unaware of God's Presence within us. We are no more conscious of His Presence within us. We are fast asleep. Mind is responsible for this steep fall from peaks of awakening to lower most depths of unconsciousness. Mind continuously persistently and as long as it exists keeps weaving illusions and dreams of past memories and future plans about outside material world. Mind is an escapist and always runs away from present moment reality. It remains either in the past or in the future. But in this present moment neither past exists nor future has yet arrived, both past and future being non real and non existent. Mind itself is not a real entity which we will eventually find within us but is simply a process or mechanism which keeps us in contact with outside world. It is because of this unreal mind and false ego that we have become unaware of Presence of God within us. While mind

can help in outside world, it can only hinder in the inner world.

Because of this clouding of consciousness by the mind we are unaware of Presence of God within us. To us God is unknown and in our experience it is as good as not present at all. We do not have a readily available memory of God with us and are unaware if we ever had an experience of His Presence in the past. Clearly and obviously we are rank ignorant about God. The guru knows about God, has experience of oneness with His Presence but is unable to describe Him in any manner. It is like a dumb person wanting to describe the taste of sweets he is eating. The irony is that God cannot be described by this limited language which is born out of experience with finite outside material objects and events. God is too vast to be condensed into a few words. He is infinite, formless and without any boundaries or end, how can any language represent Him? Words are poor symbols, mere indications or directions of what is meant to be conveyed but do not guarantee any harmony between what is conveyed and what is actually understood. How can a person who has never seen a mango understand its taste by mere description. Now Guru had first hand experience of Presence of God but the moment this indescribable experience is put in words, in limited symbols of language it loses its exactness which can only be regained if same inner experience is replicated in the inner being of the listener. Till then we supply meaning to the Guru's words as per our own limited understanding. God himself is unknown, is unknowable, is indescribable in words, is a mystery which deepens further and further as we go nearer to Him. Now the difficulty is how to search Him,

how to find Him, how to recognize Him. The only alternative is to follow the Guru in letter and spirit and to start looking within, to begin inner journey into our own being. We are to tread this inner path on our own, alone and strive to discover the inner Presence of God in our real actual experience and not merely as a belief.

This world and this universe is not chaos moving haphazardly but an organized creation running in obedience of God as per His own will. All is in His own control and nothing is outside of Him. But ignorant mind deceives us again and again that only when ego desires can something happen in outside world. According to mind the doer is the ego and the cause is the desire and God has no role in this scheme of things. Foolishly it fails to understand that mind itself is the creation of God and is dancing only to His tunes. We all follow the orders of God and have no other option. But we obey in unawareness, in unconsciousness as if in a dream in sleep. Only rarely does it happen that true insight dawns in a individual and he obeys God in awareness and full consciousness knowingly. Such is the stuff that saints are made of that they follow the commands of God consciously. In these rarest of rare individuals ego is completely dissolved, mind disappears and all that remains is the Presence of God.

The first step on path towards God is remembrance of God as we have completely forgotten Him. Instead of mind running helter - skelter in all directions it is inspired to attend to remembrance of God again and again endlessly. Because if you do not remember, you will forget and you have already hopelessly forgotten God. You have to put at

stake all your self and all your being in deepest possible remembrance of God. It should have the urgency and the intensity like the remembrance of the child who loses his mother in a crowd. And of course the mother is also searching for her child and that is the only reason they eventually find each other. This is the love of the child for his mother and love of the mother for her child. So have we also to remember God with love, with affection, with feelings, with intensity and urgency. But all our remembrance can go in vain till God Himself decides to reveal Himself within us. On our own with mind and with ego we cannot go that far. It is impossible. It is only when Grace of God descends in our being that flowers begin to bloom. It is only with Grace of God that reality as it exists is revealed within us. Grace of God is a blessing which opens the doors of divine insight about the Presence of God within us. Grace of God is the desire of God to become one with us. Thinking and thoughts have no role in spiritual progress. In fact thoughts are obstacles on the path towards God. Because thoughts are material entities like things and do not in any way represent spiritual being. The root cause of all thinking is the greed of the mind to accumulate more than the others. One can accumulate not only material wealth but even knowledge of various kinds including spiritual knowledge. Mind is never contented with what it has but keeps desiring for that which it does not have. This hunger is endless and so are desires which keep the mind always pre-occupied in a variety of thoughts. Mind cannot become silent even for a moment. These thoughts must cease and these desires must end so that few moments of silence can descend in our being. Only in silence can one have a glimpse of the infinite. Not only thinking but all activities of the mind are obstacles to spiritual

progress. For instance memory and beliefs are two qualities of the mind. Memory takes us into past and in this deception we miss the real existing present moment because God can be realized only in present moment. So in meditation past memory has only a negative role to play. Beliefs gives us the false impression that we have already arrived, that we already know, that God is present within us and all other beings, that we already are liberated as we possess all verbal knowledge about God. Mind does not realize that all beliefs come from outside and are not in harmony with our real inner experience. Enlightenment is the actual experience of discovering the Presence of God within us. Any number of beliefs cannot equal this inner perception nor can any extent of theoretical knowledge. Knowledge that comes from outside is mere information and becomes valuable only when it is transformed into a real inner experience. The intellect of the mind and its cleverness can never help in moving towards God. In fact intellect only knows about outside material world. It is totally blind about inner divine Presence. Together, mind, intellect and cleverness start misguiding us towards spiritual shortcuts which take us away from God and often in opposite direction. These are all acts of the ego and paradoxically help only in strengthening this ego. This obviously is not the way of dissolving the ego and achieving oneness with the Presence of God. A ship can take us any where in water in the sea and is helpful when the journey is undertaken in the sea. But if we bring the ship on the shore out of water and park it on the road now wanting to travel in this ship on land, it would become a useless vehicle unable to move even an inch with all its engines running. The ship that travelled thousands of miles in the sea is unable to even begin

journey on land. Similarly mind is a mechanism to establish contact and deal with outside world. But if we want to use this mind for inner spiritual journey it would be a complete failure and total disaster. Atleast the ship would not move in the opposite direction on land while the mind plays a negative role in taking us away from God and in opposite direction. Thus mind has to be ultimately and finally dropped lock, stock and barrel in its totality. Mind and all its activities have to go and have no role in the inner being. Enlightenment, liberation and salvation is nothing but freedom from the mind, freedom from noise of the mind and drowning in infinite silence.

Once the mind is gone the noise of mind ceases, there is stillness and silence in our inner being. In this silence we can listen to the soft whisper of divine sounds and celestial musical notes that arise deep in our being. As silence within becomes more and more pronounced the inner listening becomes more and more clear. The shortest path to God is achieved by listening within, and in this way all spiritual progress is possible. Listening helps in establishing direct contact with the Being and Presence of God within us. Through listening one realizes that Presence of God is in perpetual celebration as celestial melodies and divine musical notes keep emanating from the Being of God. The happiness, bliss and joy here is real and lasting as it arises from the very Being of God.

Good qualities are essential in the spiritual journey towards God. We need to have righteousness, contentment, compassion and patience. But our mind instead has greed and it is impossible for a greedy mind to become compassionate and righteous. Mind does not want to give



but desires to take whatever it can manage. Even when mind gives in charity, the underlying hope in the greedy mind is that God will return it manifold. This is business and not prayer or meditation. Till greed is abolished contentment cannot come. Contentment means I have received more than I deserve, contentment means I am already satisfied with what I have, contentment is thankfulness to God. Patience is waiting endlessly for a glimpse of God without any complaint. Patience is that I have no rights and shall express no demands and accept humbly what ever God gives. Instead of patience what mind has is anger. The pool of good qualities resides not in the mind but in the Being and Presence of God. He alone is the source of all good qualities and showers them on those who arrive at His door.

Logic and reasoning are the faculties of mind and apply only in the affairs of mind and the outside material world. God is not bound by any logical reasoning and is independent of it as well as everything else. He does whatever He likes and no one can question Him in this regard. We all have many complaints based on our own selfish logic and reasoning about sundry injustices meted out to us. The foolishness arises from our narrow intellect that God should act in a particular manner and we deserve better treatment at His hands. But we must remember that God has created this world and this universe and who knows how many worlds more in this universe and how many universes more in His endless creation. He runs His entire creation in His own way and our limited intellect cannot understand His infinite ways. By complaining nothing gets changed in outside world but in our inner being we fall out of step with the natural rhythm and harmony of God. Now a victim can

not love his tormentor. How can you love some one who as per your subjective assessment is harming you in some manner ? Love arises from trust that only God knows what is best for me. Love arises from acceptance that every thing that comes from God is His blessings. Only then can a relationship of love be established with Supreme Being. Thus when relating with God do not depend on your mind but trust your heart and your gut instinct. When in meditation leave everything to God and let the mind take rest for a while. The remembrance of God becomes blissful if there is freedom from the inner noise of the mind. Mind is effort while meditation is natural spontaneity. We have to reach the Presence of God within and mind is pulling us away and apart from it. So become effortless, relaxed and spontaneous. When you are at rest mind does not exist. Only effort is mind, doing is mind, striving hard is mind, but silence is not mind, being is not mind. The original state of your inner being, your soul, your spirit is free from mind, the doings of the mind. It is state of relaxation and complete rest. It is just being, only being and nothing more. No effort no striving in fact nothing is needed at all to be. Being itself is complete, whole and perfect and nothing can be added to it. This natural existing being is in a state of oneness with God. Being is God becoming is ego. Because becoming is an effort to become some thing else, something different, something alien which is not possible. You can only be your own being and no amount of becoming can change it, you can only be mislead for some time and when ever this effort to become something else ceases you will find that you are your own being only. Becoming is a mask, you are wearing this mask for some time only and when ever the mask is taken off your real natural being resurfaces beneath it.

## "THE ESSENCE OF JAP JI"

*"Nanak Kathna Karda saar"*

It is impossible to describe the Presence and Being of God.

*"Ta kiya galaa kathiya na jaahe  
Je ko kahe pichey pacchutahey"*

It is not only impossible to describe God but anyone who attempts to describe the indescribable repents his efforts afterwards because he completely fails to communicate the essence, the reality and the Being of God.

*"Amulo amul aakhiya na jaye"*

God is invaluable, too precious, priceless and so can not be expressed in words.

*"Etey ketae hor Karen  
Ta aakh na sakeh keyi keh"*

Not only the people of this world can not describe God in any manner but even if a whole new world like this one is created then all the beings of new world together cannot say anything about God and He still remains unknown, unknowable, and indescribable.

*"Eh ant na jaaney koe  
Bahuta kahiye bahuta hoe"*

There is no end to the Being and Presence of God and even if we use all our mental faculties including imagination

and fantasy and describe God as biggest of the big, highest of high, He still remains infinitely higher and bigger. All words including infinite fail to describe His greatness.

*“Salahi salah eti surti na payia”*

We do not have the consciousness that can view the whole of Being and Presence of God and thus can not praise Him in any manner. At best we are like rivers that fall into ocean but are unable to fathom the length, breadth and depth of the ocean. Similarly knowing extent of Being of God is beyond our limited scope.

*“Je hau jana aakhaa nahin kehna  
Kathan na jae”*

Even if I know God and actually have experience of Being and Presence of God within me, still the words, symbols of language are too limited and I am unable to convey the essence of Being of God.

*“Hukmi hovan akaar Hukam na kahia jae”*

All creation exists as ordained by God but even His order cannot be described.

*“Sochai soch na hovaee je sochai lakh var”*

In fact the Being and Presence of God is not something that can be understood by thinking and thought. All thoughts arise from our ego, our mind and deal only with gross outside created material world or with imagination, fantasy

and dreams about God but in no way reach the inner Being and Presence of God. Thoughts remains only in the periphery at farthest distance from inner core of Presence and Being of God. Since He is beyond description, He is also beyond thoughts.

*"Patala pataal lakh agaasa agaas"*

Not only God but even His creation is endless.

*"Agam agam asankh loe  
Asankh kahey sirr bhar hoe"*

There seems no end to the extant of His creation and infinite are His created worlds. But even saying that His creation is infinite does not represent the truth because it fails to convey its abysmal endlessness. It is more than even infinite, it is unfathomable, indescribable.

*"Teerath navaa je tis bhava vinn bhane ke naye kari"*

Of what use is taking bath at religious places of worship if it is not to the liking of God.

*"Teerath tapp daya datt daan  
Je ko pavey til ka maan"*

Pilgrimage, austerity, acts of penance, mercy and charity, all these do not bring even a grain of merit. Whatever I do I am doomed to failure because all my efforts arise from my limited ego and greedy mind.

*"Ik doo jeebho lakh hoe lakh hovai lakh vees  
Lakh lakh gera aakhiye ek naam jagdis"*

There is no other way but to remember God again and again. Even if nothing seems to happen and there are no tangible spiritual benefits one should keep remembering God persistently and continuously because this is the only path to begin our journey towards oneness with Presence and Being of God.

*"Suniyai satt santokh gyan"*

Listening is a deeper way of remembering God because we can listen only if the mind is silent. In fact real listening pre-supposes the essential condition of silence of the mind. If there is noise in the mind of thoughts, plans, schemes that means the mind is as yet not ready to begin listening. Silence of mind is the by product of listening. It is the free bonus we get from listening. The sounds arising from the Being of God are very subtle very soft and whisper like and can only be heard if the mind is totally and completely silent.

*"Suniyai laagey sehaj dhyam"*

Remembering becomes silent deep and spontaneous (Ajapa Jap) when one listens to the Presence and Being of God. Remembering becomes effortless now, it becomes autonomous and keeps progressing on its own.

*"Mannai surat hovey mann budh  
Mannai sagal bhavan kee sudh"*

Listening connects you to your inner being, to your core, to your centre, to your soul. Listening immerses you into your own being which consist of consciousness and awareness. When this consciousness becomes contentless, objectless, pure and subjective, it starts expanding on and on and one becomes aware of the whole creation. There is now infinite wisdom and infinite awareness.

*“Mannai kee gatt kahi na jae”*

This aware state of being can not be described, cannot be communicated, cannot be conveyed using words and language. It can only be experienced within, tasted within, felt within but can not be told to others, because it is indescribable.

*“Suniya maniya mann keeta bhau  
Antargat teerath mull nau”*

Listening to the Presence of God, immersing in the Being of God and discovering the inner spring of loving God – This is the inner temple, the holiest of the holy shrines, bathing in which can transform you into pure bliss and joy. And it is present right within you.

*“Jey jug charey aarja hor dasooni hoe  
Nava Khanda vich jaaniyai naal chalai sabh koe”*

There are only two paths available to you. One goes in and you can discover your true inner being, your soul and finally reach the Presence and Being of God. The other path

goes out into the world outside. You can achieve more and more riches, status, respect, name, fame and all your desires can come true. You can have everything that you want, you can possess whole of the world. But so what? Inside you are still empty, lonely and full of misery as there is absence of inner blessings of happiness, joy and bliss. Your mind is still greedy for more and your hunger is still not fulfilled. Because satiety can come only from within and never comes from without.

*"Nanak hukmai je bujhai ta haumai kahey na koey"*

How to become free from deception of false ego? How to avoid being misled by the mind? If only one understands clearly and achieves deep insight that order of God pervades and prevails unconditionally and unopposed – only then can deception of false ego disappear.

*"Kiv sachiara hoeeye kiv kure tutte paal  
Hukam rajayee chalna Nanak likhiya naal"*

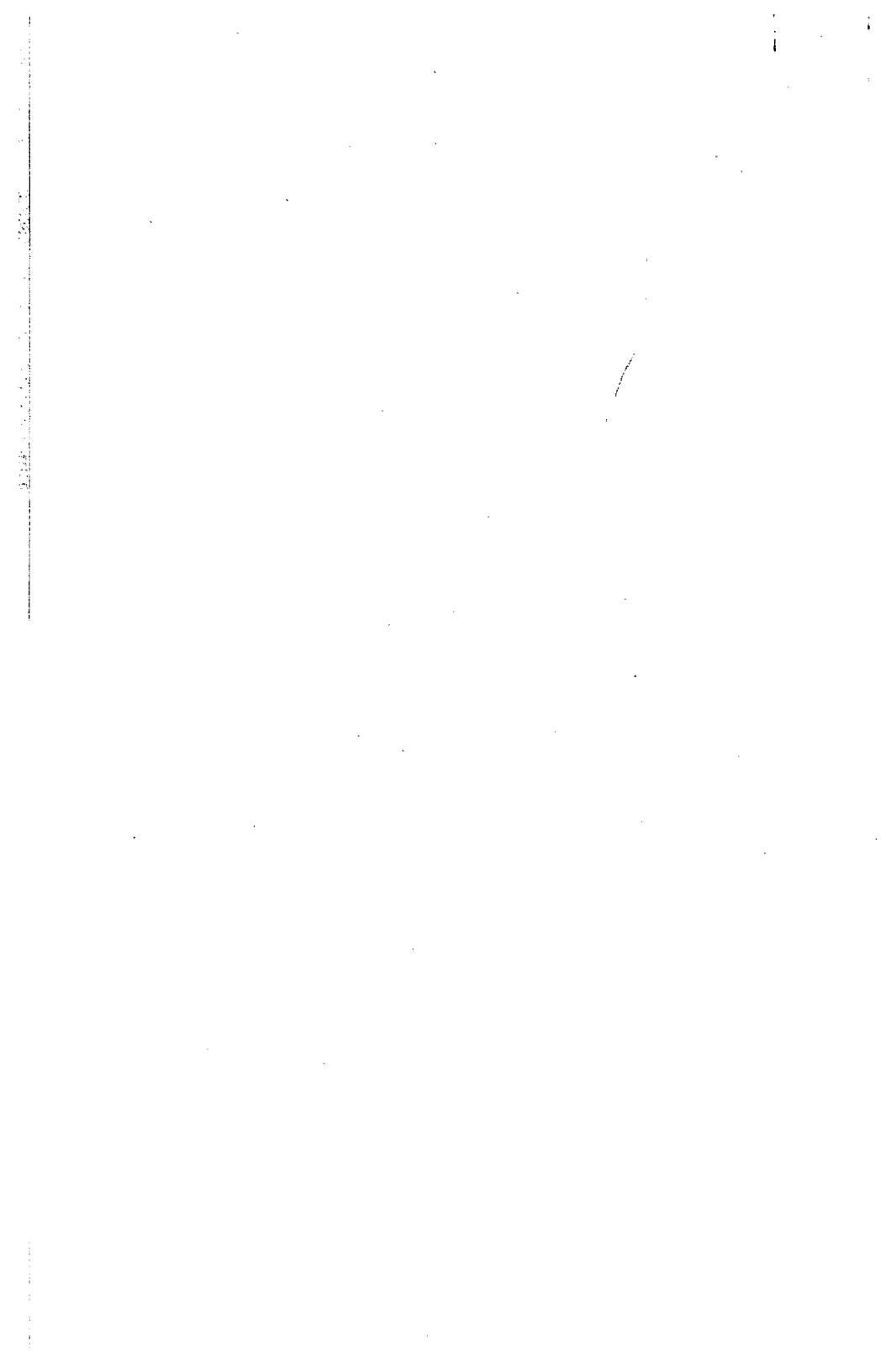
How to become that which we truly are? What is the nature of our real being and our inner self? How to look through clouds of illusions created by the mind? How to be real, authentic and actualize our infinite inner potential? The answer will come from within, it lies in the depths of your inner being itself within you. It can only unfold from within and can not come from outside. Just go within deeper and deeper beyond the mind and have trust that whatever God does is the best for us.



*"Matt vich rattan jawahar manik je ik gur ki sikh sunee"*

The most precious Treasure is right within you. You have to discover it you have to explore it. It is yours and you have to own it, you have to be it. God Himself is waiting within you – when will you return home?

**SPIRITUAL MESSAGE  
OF  
JAP JI**



ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ  
ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

Ek Onkar Sat Nam Karta Purakh  
Nirbhau Nirvair Akal Moorat  
Ajooni Saibhang Gur Prasad

ਜਪੁ ॥

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ॥  
ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥1॥

### Pauri I

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ॥  
ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵਤਾਰ॥  
ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ॥  
ਸਹਸ ਸਿਆਣਖਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ॥  
ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ॥  
ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥1॥

Sochai soch na hovaee je sochai lakh var  
Chupey chup na hovaee je lae rahan livtar  
Bhukian bhukh na uteri je banna purian bhar  
Sahas syanapan lakh hoe tan ik na chale naal  
Kiv sachiara hoeeye kiv kure tutte paal  
Hukam rajayee chalna Nanak likhiya naal

I

In the beginning before creation of this universe only God Himself was present. The first word of Jap Ji is one and it symbolizes the existing Presence of God when there was no universe and no creation. He alone was present. Thus aloneness is the quality of Being of God. The highest spiritual states are achieved when there is aloneness within. Try as much as you can you can not be alone in the mind, the other is always present. The ego can never be alone and the mind can never be alone. It is only when you are enlightened, when you have realized God within that you can achieve aloneness. When He so desired He brought the whole universe into existence. His Presence will continue for ever as His existence has no end and never had any beginning. There is no other being or material entity whose existence does not have a beginning or end. This quality of everlasting and never ending existing Presence devoid of either birth or death belongs only to God. He is the sole master of all strength and power in this world. He is the original source which gives birth to all present resources of energy in this universe. He is the real cause of all happenings in this universe. He alone is in command while all others only obey His orders. Thus all activity in this universe flows from Him. He is the One who creates, sustains and finally destroys everything in this universe. There is nothing that exists outside of God and independent of it. All that we have here is Presence of God and Presence of His created universe. Thus God has no one to fear or fight with. He is full of love and is free from any trace of fear or enmity. The existing Being of God is uninfluenced by passage of time. Because Time was created by God Himself

with the beginning of universe and will vanish at the end of His creation. Time is present only for finite objects or beings which have birth and death, beginning and end, construction and destruction. The eternal Presence of God remains untouched by effect of time and aging. Time is a symbol of change in this material world of objects and beings with aging while God Himself remains independent of its effect. Time exists only for the mind which keeps dividing it into past, present and future. Past is gone and future is imaginary projection of the mind, both being unreal. Only present exists for God and anyone who wants to experience God will have to remain in present. The moment mind moves away from present into past or future its contact with God is broken. In fact mind is always in past or future and hence never comes in contact with God within. That is why present is called a gift and all real meditation happens in present only. God transcends time by always being in present moment only. God is not confined to any one body or form. He is present in everything but there is no particular entity alone which can be called the sole God. God is present in His entire creation and even beyond it He transcends His own creation. Infinite strength, absolute power and all the energy resides in the Being of God making Him self sufficient in every way. We can not realize God by our own efforts only because whatever we do arises from our ego and only strengthens this ego. This is the greatest spiritual dilemma. Our efforts strengthen our ego, our individuality our separateness and create a strong i-ness in us. In fact ego is nothing but a process of thoughts, plans, schemes and projections of the mind and the more we try, ironically stronger the ego becomes. All our efforts will go in vain till

we become effortless spontaneous and relaxed, only then are we blessed by the Grace of God which dissolves our ego and an inner silence descends in our being. But alas! this effortlessness itself comes after all out effort by the mind.

Let us remember God again and again. Let us direct our attention towards existing Being of God within again and again. He should always remain in our focus of attention and we should never forget Him.

God has no beginning. He was always present even before there was any creation. The existing Being of God was present at the time of creation of this universe. God is present here and now at this present moment. His Presence will continue forever for all times in future and even beyond that. When there will be no universe and no time, God would still be present as His own Being. God has no end. He is beginningless, He is endless. His existing Presence continues forever.

We all wish to know about God but our mind can at best only think about God. However hard and persistently we may try still God can not be realized by mere thoughts. Thoughts are merely activities of the mind having only a temporary existence. They start in the mind and end in the mind forming images and impressions of the outside material world in it. It is impossible to think about something which is not a material entity, which is formless and is beyond the grasp of five senses. Our mind may keep trying to think about God but it will inevitably keep failing in realizing Him by mere thoughts as they are only imaginary projections of mind while God is a real existing actual Presence. If mind

can not realize God by thinking it should obviously stop thinking and become quiet. But then howsoever hard the mind may try it can not quieten itself. Thoughts will keep generating in our mind despite our best efforts to stop them. We can at best close our mouths and stop talking but the mind within remains as restless as ever. By our own will and efforts it is not possible to quieten the mind by meditating for any length of time because mind and thoughts are very closely related and each springs from the other, mind takes us towards thoughts and thoughts take us towards mind and this vicious circle continues. Thus as long as mind exists silence can not exist and when silence happens within mind ceases to exist. In fact mind is not a real thing present within us but a process or flow or thoughts which can cease any moment. All gifts of spirituality spring from the silence of the mind. Endless hunger and greed is the basic and fundamental quality of the mind leading to a desire to accumulate all kinds of material wealth and knowledge. This hunger is not fulfilled by any attainment but keeps increasing further and further. To the extent that even all the riches of the world can not satisfy this hunger and greed of the mind. In fact the very nature of mind is discontentment and frustration, as its very existence is due to absence of awareness of happiness joy and bliss. Any quantity of outside material wealth can not be fulfilling and effective substitute for the missing inner joy and bliss that arises from the Being and Presence of God. For realizing God even our intellect fails us. All the wisdom and intellect of this world is of no help in taking us any nearer to God. Intellect deals with material problems of this world and tries to solve them. With



intellect we can only think about God but are unable to realize Him. Because intellect can deal with only that which can be measured, which can be defined by a boundary, grasped by the senses. How can limited intellect reach out to the unlimited, infinite, endless, unfathomable Presence of God?

The agony of the human mind remains, that what should it do to experience the Presence of God within it? How to understand the real nature of this created world and see through this illusion of Maya? The only way is to obey the will of the Lord as it unfolds within. Everything in this universe happens by His will and that alone is the Hukam or order of God. But we foolishly keep projecting our own individual ignorant will and super impose it on the will of God and that is what mind is always doing. Only when we become silent within do we actually accept the will of the God. That is the only path towards God.

## Pauri 2

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ  
ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ॥  
ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ॥  
ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ॥  
ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ॥  
ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੂਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ॥੨॥

Hukmi hovan akaar Hukam na kahia jae  
Hukmi hovan ji hukam milai vadiaee  
Hukmi uttam nich hukam likh dukh sukh paiay  
Ikna hukmi bakshsis ik hukmi sada bhavaaiay  
Hukmai andar sab ko bahar hukam na koey  
Nanak hukmai je bujhai ta haumai kahey na koey

## II

God's will is an overwhelming, infinitely powerful, unopposed dynamic force. Whatever God desires happens at that very moment as His commands are imminently acted upon and there is no interval between what God wants and what happens in this universe. Whatever actually happens in this entire creation is the manifestation of the will of the God and takes place by the order of the God. Having created matter the order of God's will keeps shaping it into newer and newer forms. No one can comprehend, understand and describe His will and order. We can only see the effects of His strength and power that flow from unfathomable energy and tremendous infinite force that He commands. All life forms appear in this world as per the order of the lord. From amongst lakhs and crores of human beings God showers His Grace on few chosen ones who realize God within them. It is totally completely and absolutely the discretion of God that who from amongst us He chooses to be blessed by His Presence. Whatever His criteria when He so decides to shower His Grace one gets to realize the highest spiritual stages of infinite happiness joy and bliss. It all happens invariably through Grace of God and is not the achievement of any ego or mind. Thus those who are not chosen to move towards God are ordained to indulge in outside material world of senses. While moving away from God they get suffering, pain, unhappiness and misery but even this happens by the will and order of infinite God. Ultimately only the omnipotent God decides who gets chosen to receive the Grace of God and become liberated while others are ordained to the cycle of births and deaths. Let everyone

know and understand clearly that the will and order of God is absolute and final and there is no other choice but to follow it as it comes. All matter and all forms of life that exist in this universe, knowingly or unknowingly, with awareness or without awareness essentially follow the command of God's will. There is nothing that happens outside and apart from this order of God. Only when we understand and realize this eternal truth that order of God prevails unconditionally and unopposed that mind becomes free from deception of this false ego.

### Pauri 3

ਗਾਵੈ ਕੇ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ॥  
ਗਾਵੈ ਦੇ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣੁ॥  
ਗਾਵੈ ਕੇ ਗੁਣ ਵਡਿਆਈਆ ਚਾਰ॥  
ਗਾਵੈ ਕੇ ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ॥  
ਗਾਵੈ ਕੇ ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੇਹ॥  
ਗਾਵੈ ਕੇ ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ॥  
ਗਾਵੈ ਕੇ ਜਾਪੈ ਦਿਸੈ ਦੂਰਿ॥  
ਗਾਵੈ ਕੇ ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ॥  
ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੋਟਿ॥  
ਕਥਿ ਕਥਿ ਕਥੀ ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ॥  
ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ ਪਾਹਿ॥  
ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹਿ ਖਾਹਿ॥  
ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ ਰਾਹੁ॥  
ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ॥੩॥

Gavai ko taan, hovey kisey taan  
Gavai ko daat, jaane Nisaan  
Gavai ko gunn vadiayian char  
Gavai ko vidya vikham vichar  
Gavai ko saaj karey tann khey  
Gavai ko jea lai phir deh  
Gavai ko jaapey disey door  
Gavai ko vekhey haadra hadoor  
Kathna kathi na aavey tot  
Kath kath kathi koti kot kot  
Denda dey laindey thakk paaye  
Juga jugantar khahee khaey  
Hukmi hukam chalaay rah  
Nanak vigsey veparvah

### III

The Natural way to express happiness, joy and bliss is by singing. When happiness becomes abundant and overflows it can only be expressed by a song. It is easier to direct our attention towards what we are singing and whom we are singing about. We are ignorant about God and do not know how to describe Him while singing His hymns. But then singing about our own ignorance and lack of knowledge about God becomes a way of remembering God. With humbleness and humility we realize that our mind and intellect do not know anything about God and thus can not describe Him in any manner. We do not have the ability to judge the infinite strength and power of God. Thus we sing about our inability to express the real strength and power of God. God is great and keeps tending to all our needs, demands and prayers. Many sing about all that God gives unto us and consider His gifts as a symbol for remembering God. Thus recounting gifts that God showers unto us while singing is a way of praising God. Some sing about attributes and qualities of God while others sing about His infinite ways. Scholars, great learners and thinkers sing about God after deep reflection. Some speak of Him as a creator and destroyer, the Holy one who gives life and takes it away. Those separated from God sing about God being far away while those who have realized Him sing about seeing His Presence very near, within their minds. There is no end to His description and He remains indescribable even after crores and crores of people of all ages have been narrating His infinite attributes. Since the beginning of life on earth the Great Giver has been showering living beings with endless gifts and continues to do so even today. While many have died receiving his bounties He continues to distribute them to newer and newer generations as they are born to live on this earth. He runs this universe including all living beings and non-living objects as per his will. The Holy order prevails and pervades everywhere and at all places. He looks after his creation lovingly happily and blissfully.

## Pauri 4

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ॥  
ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ॥  
ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ॥  
ਮੁਹੋ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ॥  
ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ॥  
ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ॥  
ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ॥੪॥

Saacha sahib sach naaye Bhakhya bhau apaar  
Aakhey mangey deh deh daat karey dataar  
Pher ke aggey rakhiye jit disey darbar  
Muhau ke bolan boliai jit sun dhare piar  
Amrit vela sach nau vadiayee vichaar  
Karmi aavey kapra nadri mokh Duar  
Nanak evai janiey sabh aapey sachiar

## IV

God exists and His existing Presence will continue for ever. The essence of God is love and He knows no other language but that of love, only love overflows from the Being and Presence of God. There are endless ways of expressing our love, affection and gratitude towards Him. The aim of all religious and spiritual activity is to remember God in our mind and direct the attention of our mind towards Him. Our relationship with God becomes that of one having needs, demands and prayers, seeking and begging while God becomes the great giver fulfilling our wishes. Again and again the seeker seeks and asks for more and more while the great giver continues to give. Having fulfilled our needs we should now move one step ahead and offer something before God so that we may actually see Him, realize Him in our mind and become one with Him. The aim now is to actually meet Him, perceive Him and in reality experience His Presence within us. This offering to God is not a material substance as all matter has been created by Him and actually belongs to Him. Then what should we say to the Holy Lord that generates His love for us? What should we say that so appeals to Him that He imparts His Grace to us? Because God can only be realized in our mind by His mercy and His Grace. The only way for this to happen is to get up early in the morning and pray attentively to God in those ambrosial hours. Let the mind reflect deeply on different infinite attributes of God. Good deeds can lead to birth in a human body but it is only by His Grace, His mercy, His compassion and His blessings that we can actually realize Him within our self. That is the only way to seek liberation of the mind from outside material world and reunion with the Presence and Being of God. Whatever else may be said by other egoistic people, it is absolutely certain that it is not possible to realize God without His Grace.



## Pauri 5

ਥਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ॥  
ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ॥  
ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ॥  
ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ॥  
ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ॥  
ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ॥  
ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ॥  
ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ॥  
ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ॥  
ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ॥  
ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ॥੧॥

Thapiya na jaye kita na hoe  
Aapey aap niranjan soe  
Jin seviya tin payia maan  
Nanak gaviye gunee nidhan  
Gaviye suniye mann rakhiye bhau  
Dukh parhar sukh ghar lai jaye  
Gurmukh nadang gurmukh vedang  
Gurmukh rahiya samaee  
Gur issar gur gorakh barma  
Gur parbati maee  
Je hau jana aakhaa nahin kehna kathan na jae  
Gura ik deh bujhaee  
Sabhna jian ka ik data so maen visar na jae

## V

Everything that exists in this universe is made of matter or material particles. All planets, stars, galaxies and in fact the entire universe has been constructed from very small material particles which are invisible to naked eye. Thus all creation that we see around us is the result of joining together smaller particles of matter. But God can not be constructed by putting together any number of material particles however smaller in any number of ways. It is not possible to create God by using smaller building blocks of matter. God thus can not be created and installed because unlike everything else He is not made of matter but of His own existing self. The only way to seek blessing of God is by remembering Him in our mind. Who so ever worships His Holy Presence and sings His infinite praises will get His love and His Grace. We should remember His infinite attributes and qualities in our mind again and again so that these may finally percolate in subconscious and unconscious depths of our mind. So let us sing prayers to Him, listen to His celestial sounds and bliss attentively in our mind and remember Him with love and affection. Doing this results in end of suffering and beginning of inner happiness and bliss. Thus until and unless we start worshipping the holy Presence of God our suffering, pain, and unhappiness are set to continue indefinitely. On the other hand if we continue meditating in the name of God we eventually listen to infinite variety of musical celestial sounds within us that generate happiness and joy in our mind. All knowledge about God and intricacies of His creation then come naturally to our mind. This leads to merging of our individual consciousness or self into higher consciousness of God. Continuing this inner journey of mind

towards God one reaches the highest spiritual stages of master-yogis like Gorakh and gods and goddesses like Isar, Barhma and Parbati. But it is not possible to communicate knowledge of these higher spiritual stages to others because our day to day language consists of symbols arising from outside material world. This language can only convey information about material world but is incapable of communicating higher spiritual truths. So the Guru says that even when I have experience of spiritual union and oneness with God I can not communicate it to others as any such effort would remain futile. Thus even when one knows everything, it is not possible to explain it in words. Guru has made me realize one simple truth that there is one God of all beings and we should never ever forget Him.

## Pauri 6

ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਵਿਣੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ॥  
ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ॥  
ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ॥  
ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ॥  
ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ॥6॥

Teerath navaa je tis bhava vinn bhane ke naye kari  
Jeti sirthh upaee vekha vinn karma ke milay laeee  
Matt vich rattan jawahar manik je ik gur ki sikh Suneee  
Gura ik deh bujhaee  
Sabhna jia ka ik data so mae visar na jae

## VI

To realize God people across ages have been resorting to different kinds of practices. The most common has been visiting religious and holy places of worship to offer prayers and take bath in the holy water. Only if this is the desire of God and He wants it this way would it be worthwhile to go visiting holy places and taking bath there. Because the only aim of visiting holy temples is to arouse the love and Grace of God. Of what use is this religious visit to holy places and to what benefit is the holy bath if it is not to the liking of God. This is the most revolutionary message of the Guru that religion has nothing to do with visiting holy places of worship and taking bath there but is all about inner transformation of the mind or the ego. Thus meditation and spirituality must transform our inner being from false ego to a real being actually experiencing the Presence of God within. In this whole wide world no one has ever realized God without getting His Grace. It is only when God desires and showers His Grace, compassion and love that one can actually experience the Presence of God in the mind and thus realize Him within. Had taking the holy bath at a place of worship been the criteria for receiving the Grace and love of God then almost everyone would have been liberated by now. Obviously it was never that simple. Let us sincerely listen to the advice of Guru in this regard. Guru says that priceless gifts of eternal joy happiness and bliss actually lie dormant in our own mind. Rather than visiting and bathing in holy places of worship it is more worthwhile to learn focusing the attention of our mind inwards, where the holy treasure actually lies. Let us look at this inner precious resource within our mind attentively and make right efforts to realize it

that is to become aware and conscious of it. Let us have faith in this advice of the Guru that God resides in our mind and thus can be realized within only. Guru has made me realize one simple truth that there is one God for all beings and we should never ever forget Him.

## Pauri 7

ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ ਹੋਰ ਦਸੂਣੀ ਹੋਇ॥  
ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ ਨਾਲਿ ਚਲੈ ਸਭੁ ਕੋਇ॥  
ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ ਜਸੁ ਕੀਰਤਿ ਜਗਿ ਲੋਇ॥  
ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ॥  
ਕੀਟਾ ਅੰਦਰ ਕੀਟੁ ਕਰਿ ਦੋਸੀ ਦੋਸੁ ਧਰੇ॥  
ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ਗੁਣਵੰਤਿਆ ਗੁਣੁ ਦੇ॥  
ਤੇਹਾ ਕੋਇ ਨ ਸੁਝਈ ਜਿ ਤਿਸੁ ਗੁਣੁ ਕੋਇ ਕਰੇ॥੭॥

Jey jug charey aarja hor dasooni hoe  
Nava khanda vich jaaniyai naal chalai sabh koe  
Changa nao rakhaaye kai, jas kirat jog ley  
Jey tis nadar na aavayee ta vaat na puchhai key  
Keeta andar keet kar dosi dos dharey  
Nanak nirgun gunn karey  
gunvantiaa gunn dey  
Teha koe na sujhaee jey tis gunn koe karey

## VII

If a person is highly successful in all spheres of outside world would he still have any need for realizing God in his mind? In other words do we remember God only to fulfill our worldly needs? We have to reflect deeply on the very purpose of human life on this earth so as to clearly determine the value of material gains in our life. What if I get everything I desire from this world and many times more would I then become a satisfied, contented and happy person ?

My age increases manifold and I am to live longer than even the existence of this world such that I would still be living after every one else is dead. Not only this increased age but in addition all the time of that long life I am well known in all parts of the world. All people everywhere also hold me in great respect and take guidance from me in all affairs of their life. Everyone obeys my orders and follows my instructions. I am worshipped by all people and everyone holds me in very high esteem. I have name, I have fame and am the centre of devotion of all people across all countries of the world. In spite of all my wishes coming true and despite all these achievements if I do not get the Grace of God, happiness, joy and bliss will still elude my mind. Without the Presence of God in my mind everything else is meaningless, useless and worthless because I still remain empty within. Emptiness here is the absence of bliss, emptiness is poverty of any joy, emptiness is inability to express happiness even in dreams. Emptiness is painful, frustrating and severely depressing. In fact with abundant outside wealth inner poverty and emptiness becomes too marked by contrast.



Even the lowliest of worms would curse me for remaining away from God and hold me responsible for the pathetic condition of my mind. The greatness of God is boundless and He showers good qualities on those who have none and makes goodness many times more abundant in those who have it. There is nothing in return that we can give back to God.

## Pauri 8

ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ॥  
ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ॥  
ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ॥  
ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ॥  
ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ॥  
ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ॥੪॥

Suniyai sidh peer sur naath  
Suniyai dharat dhawal aakas  
Suniyai deep low pataal  
Suniyai poh n sakai kaal  
Nanak bhagta sada vigaas  
Suniyai dookh paap ka naas

## VIII

While we are listening intently to any sound the attention of the mind is pulled away from all other matters and is directed towards that sound. The first process in the mind is of moving away from all that is going on in the mind at that moment while second is of focusing the attention of the mind on a sound. This increases the concentration level of the mind manifold thus helping it to focus only on that sound because normally mind is in very distracted state with its attention running helter-skelter in many directions. Through thoughts, memories, fantasies and the five senses mind wanders aimlessly in all directions. Even in sleep mind is not at rest and keeps generating dreams thus shifting its attention again and again from one thing to another. Mind is always active never rests and never becomes peaceful and calm. Listening intensely brings a revolutionary qualitative change in the state of mind by focusing the attention of the mind in one direction only.

One can listen to sacred texts being recited by someone else or alternately one can read the sacred texts loudly and listen intently to his own voice. The calming effect will depend upon the intensity of concentration of the mind. This exercise can be repeated silently also by reading the holy texts in the mind only and focusing the attention of the mind towards it. It is easier to direct our attention when the sacred texts are sung as hymns. Mind easily focuses its attention towards these musical melodies.

There are two types of sounds that exist. One is the sound which is created as sound waves of air in the

atmosphere and broadly covers all worldly sounds that we listen in our day to day life. The second are the transcendent sounds emanating directly from the Being and Presence of God which are neither created as sound waves of air in the atmosphere nor can they be communicated by a material medium. These melodious celestial sounds arise directly from the Being of God and are heard only by those minds which completely focus their attention towards the Presence of God within them. Because as long as mind is absorbed in outside world or is listening to outside sounds it will be oblivious to the presence of musical sounds emanating from the Being of God. As when there is complete silence all around, the ticking of the wall clock becomes very loud and clear. Similarly when there is complete silence in the mind with total absence of all thoughts the subtle sounds arising from the inner being become audible.

The common path followed by the saints of all religions for spiritual enlightenment is progressive quietening of the mind and learning to listen to celestial melodies emanating from the Being and Presence of God. It is by listening within that one achieves the highest spiritual stages accomplished by great Hindu and Muslim saints, siddhs and master yogis. Whatever we learn from outside sources and all that is said to us by others is mere information for the mind and can not be called real knowledge of the mind. Knowledge in spiritual realm is always direct, and immediate and comes from within. Thus it is only by listening to the Presence of God within that we gain real knowledge by direct perception about the earth, the sky and the space. By listening to the Presence of God within we understand the true reality of continents, nether regions and different kinds of worlds that

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exist in this universe. Now, time in the form of death can no longer interrupt this spiritual journey. By listening to the Presence of God within, mind becomes full of bliss ending the cycle of pain, suffering and sinful living.

## Pauri 9

ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ॥  
ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣੁ ਮੰਦੁ॥  
ਸੁਣਿਐ ਜੋਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦੁ॥  
ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਵੇਦੁ॥  
ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ॥  
ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ॥੧॥

Suniyai issar barma ind  
Suniyai mukh salahan mandd  
Suniyai jog jugat tann bhed  
Suniyai sast simrit ved  
Nanak bhagta sada vigaas  
Suniyai dookh paap ka naas

## IX

While listening to the Presence of God within mind experiences the higher spiritual states of gods like Isar, Brahma and Inder. Even sinners start singing praises of God after listening to His Presence within them. It is by listening to the Presence of God within that one becomes wiser about secrets of body and spirit that lie hidden within us. One also is able to understand the different methods employed by yogis to achieve spiritual enlightenment. All the knowledge about religion and spirituality carried by generations of people across ages in Shastras, Smirities and Vedas is instantly understood by listening to the Presence of God within. By listening to the Presence of God mind becomes full of bliss ending the cycle of pain, suffering and sinful living.

## Pauri 10

ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ॥  
ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ॥  
ਸੁਣਿਐ ਪੜਿ ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ॥  
ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ॥  
ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ॥  
ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ॥10॥

Suniyai satt santokh gyan  
Suniyai atth satth ka isnan  
Suniyai parr parr pavey maan  
Suniyai laagey sehaj dhyan  
Nanak bhagta sadaa vigaas  
Suniyai dookh paap ka naas



## X

By listening to the Presence of God realization comes that existence of God is everlasting and never ending. While God has no beginning and was always present He has no end either and will always continue to exist. The basic nature of mind is dissatisfaction. In its desire to accumulate more and more what mind gathers is more and more hunger. Thus when one desire is sown in the mind, a whole crop of hundreds of new desires is reaped. Each desire signifies discontentment that I have less and less and that I should have more and more. Meditation is not possible in a mind full of discontentment, dissatisfaction, frustration and overflowing still with endless more desires. On listening to the Presence of God mind becomes contented, satisfied and fulfilled. Real knowledge about God and His creation begins to unfold in the mind. Earlier whatever one knew was gathered as information from outside sources and did not constitute knowledge in the spiritual sense. Because real knowledge is immediate, direct and arises from within while only information is gathered from what others tell us. Listening to the Presence of God is like bathing in all places of pilgrimage because mind is actively immersed in bliss and joy of God's Being when it is listening to the Presence of God within it. In other words the aim of visiting holy places of pilgrimage is gaining contact with God within, which itself is actually achieved by listening to the Presence of God.

Normally education leads to accumulation of information about outside material world and does not in any way help in moving towards God. An educated person is not necessarily an enlightened person. By listening to the Presence of God

one understands that true value of education is to promote the spiritual knowledge which also helps in earning respect of society at large. It is very difficult to direct the attention of mind towards Presence of God within. Persistent and continuous effort is required to remind the mind again and again to move away from outside material world and focus its attention within. However if we listen to the Presence of God our attention is spontaneously and effortlessly directed within. Mind comes into a state of relaxed being, a state of effortlessness. All activities of the mind cease and a silence of thoughtlessness descends in the mind. Thus as long as we are making efforts to remember God we still have a long way to reach the state of effortless and spontaneous remembering of God. By listening to the Presence of God mind becomes full of bliss ending the cycle of pain suffering and sinful living.

## Pauri 11

ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ॥  
ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ॥  
ਸੁਣਿਐ ਅੰਧੇ ਪਾਵਹਿ ਰਾਹੁ॥  
ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ॥  
ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ॥  
ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ॥॥॥॥

Suniyai saraa guna ke gaah  
Suniyai sekh peer patsah  
Suniyai andhey pavey raah  
Suniyai haath hovai asgaah  
Nanak bhagta sada vigas  
Suniyai dookh paap ka naas

## XI

Good qualities are essential for spiritual progress of the mind. For instance a mind immersed in greed would only strive for material gains and would be unable to move forward on path towards God. Infinite good qualities and attributes are present in the Being of God. Hence the Presence of God is the original source, the store house and pool of all good qualities and attributes. By listening to the Presence of God mind is able to establish contact with this source of infinite goodness. By listening to the Presence of God one is able to understand the real nature of the spiritual head, judicial head and head of the state. To move forward spiritually one need not be highly learned and educated. Even the most ignorant can follow the path towards God by listening intently to the Presence of God within them. Although the paths leading to the Being of God are very long they can be made very short by listening to the Presence of God. Thus one can follow the shortest way to God by listening to the Presence of God within. By listening intently to this celestial symphony of God, mind is able to establish real contact with the Presence and Being of God. By listening to the Presence of God mind becomes full of bliss ending the cycle of pain, suffering and sinful living.

## Pauri 12

ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ॥  
ਜੇ ਕੇ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ॥  
ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ॥  
ਮੰਨੇ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ॥  
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ॥  
ਜੇ ਕੇ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ॥॥12॥

Mannai kee gatt kahi na jae  
Je ko kahey pichey pachhataye  
Kagad kalam na likhan haar  
Mannai ka beh karan vichar  
Aisa naam niranjan hoye  
Je ko mann jaaney mann koye

## XII

Mind generates false beliefs and accepts beliefs from its social milieu coming from people living in outside material world. All beliefs of mind however are tinged with variable degree of doubt also. Only those beliefs arising from actual perception or experience of the mind have lesser or very little doubt because they arise from real inner perception. While human perception about outside world is superficial and can be wrong like seeing a snake in a rope in darkness, the real perception or experience of God by the mind happens at a very deep level generating total, absolute and intense belief in the Presence of God. There is no room for any doubt in such a perception. It is an experience of pure and infinite consciousness in all its glory, arising from intermingling of contentless consciousness of the mind unmixed with any input either from intellect or the five senses, with infinite consciousness of the God. The resulting experience of mind is indescribable as words of any language fail to verbalize this perception in all its depth. The long and tedious journey towards God has now reached a significant station. The mind has now shaken off its previous false identity of being an ego or an individual being separate from God. Mind has now reached a state of oneness with God as mind has also become pure contentless consciousness.

The state of mind while experiencing the perception of God within is indescribable in words. God himself has begun to unfold His infinite consciousness, wisdom and strength in the chosen mind. Anyone who dares to describe in words

the innate state of the mind experiencing the Presence of God will repent later at this foolishness. Even when all the languages of the world fail to represent this experience in words still many make efforts to discuss the state of such liberated minds. Even after deepest reflection one can only say that it is indescribable.

So enormous and overwhelming is the effect of experiencing God's Presence within that only the minds absorbed in His perception can know.

## Pauri 13

ਮੰਨੈ ਸੁਗਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ॥  
ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ॥  
ਮੰਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ॥  
ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ॥  
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ॥  
ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ॥13॥

Mannai surat hovey mann budh  
Mannai sagal bhavan kee sudh  
Mannai muh chota na khaey  
Mannai jamm ke saath na jaey  
Aisa naam niranjan hoey  
Je ko mann jaane mann koey



### XIII

Normally attention of our mind is scattered in many directions regarding objects, events and activities of outside world that come into our awareness. There is much else about this world this universe, and this creation about which we are unaware. There is very little knowledge even of this world that we know and abundant ignorance about things we know not. In that sense we all have a limited intellect and awareness.

But the consciousness in the mind absorbed in perception of God transcends the domain of senses and this material creation and keeps evolving towards higher and higher spiritual planes. Because the attention of mind has now shifted away from the outside material world and has moved towards spiritual existence and Presence of God. A new wisdom now begins to dawn in the mind and this enlightenment now helps in putting the material creation in its real perspective. Intelligence and awareness has increased manifold and one can now comprehend the reality of the entire universe. Having reached the highest stages of spiritual journey there is now no chance of defeat from any quarter. To the extent that even death can not now interrupt this spiritual journey towards Presence and Being of God.

So enormous and overwhelming is the effect of experiencing God's Presence within that only the mind absorbed in His perception can know.

## Pauri 14

ਮੰਨੈ ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ॥  
ਮੰਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ॥  
ਮੰਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ॥  
ਮੰਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ॥  
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ॥  
ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ॥॥14॥

Mannai marag thaak na pae  
Mannai patt sio pargat jae  
Mannai magg na chaley panth  
Mannai dharm seti sanbandh  
Aisa naam niranjan hoe  
Je ko mann jaane mann koe

## XIV

No obstacle can now hinder the journey of mind towards God. Such beings are now honored on reaching the abode of God where His Presence is revealed. Now this journey has become irreversible as there is no chance of being deceived and deflected from this path. The conduct of such beings in this world now becomes an example of divine righteousness and justice.

So enormous and overwhelming is the effect of experiencing God's Presence within that only the minds absorbed in His perception can know.

## Pauri 15

ਮੰਨੈ ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ॥  
ਮੰਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ॥  
ਮੰਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੁ ਸਿਖ॥  
ਮੰਨੈ ਨਾਨਕ ਭਵਹਿ ਨਾ ਭਿਖ॥  
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ॥  
ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥15॥

Mannai paavey mokh duar  
Mannai parvarey sadhaar  
Mannai tarey taarey gur sikh  
Mannai nanak bhavey na bhikh  
Aisa naam niranjan hoe  
Je ko mann janey mann koe

## XV

Mind is a mechanism for making contact with outside material world with the help of five bodily senses. But the problem is that of imagination and fantasy when even without using the senses mind remains overpowered by flow of thoughts which it can not voluntarily stop. Thinking has now become an obsession, inner noise of mind has now become perpetual, so much so that even sleep is not free from it. Mind is now in bondage of involuntary turmoil of thoughts. Mind can not see the reality of God's Presence within because its attention is always preoccupied by thoughts of outside material world.

Enlightenment is liberation of the mind from this bondage. You are now no longer a slave of the mind. Now you will let thoughts in only when they are needed and remain immersed in silence rest of the time. It is in inner silence that you see the Presence of God within and achieve salvation.

Having reached the realm of happiness, joy and bliss, one is moved by the suffering and pain that still afflict his fellow beings. In compassion he now inspires his family members and other seekers of truth and leads them from the front on this difficult journey, so that they may also reach the goal of spiritual enlightenment and oneness with God. All needs and wishes are now fulfilled and there is nothing left now to ask for.

So enormous and overwhelming is the effect of experiencing God's Presence within that only the minds absorbed in His perception can know.

## Pauri 16

ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ॥  
ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ॥  
ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨੁ॥  
ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ॥  
ਜੇ ਕੋ ਕਹੈ ਕਰੈ ਵੀਚਾਰੁ॥  
ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ॥  
ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪ੍ਰਭੁ॥  
ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ॥  
ਜੇ ਕੋ ਬੁਝੈ ਹੋਵੈ ਸਚਿਆਰੁ॥  
ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ॥  
ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ॥  
ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ॥  
ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ॥  
ਸਭਨਾ ਲਿਖਿਆ ਵੁੜੀ ਕਲਾਮ॥  
ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ॥  
ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ॥  
ਕੇਤਾ ਤਾਣੁ ਸੁਆਲਿਹੁ ਰੂਪੁ॥  
ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੋਣੁ ਕੂਟੁ॥  
ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ॥  
ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ॥  
ਕੁਦਰਤਿ ਕਵਣੁ ਕਹਾ ਵੀਚਾਰੁ॥  
ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ॥  
ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ॥  
ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ॥१६॥

Panch parwan panch pardhan  
Pancheey pavey dargey maan  
Pancheey sohey darr rajaan  
Pancha ka gur ek dhyan  
Je ko kahey karey vichar  
Kartey ke karney nahi sumaar  
Dhaul dharam daya ka poot  
Santokh thaap rakhiya jin soot  
Je ko bujhey hovey sachiar  
Dhawley oopar keta bhaar  
Dharti hor parey hor hor  
Tis te bhaar taley kawan jor  
Jiv jaat ranga ke naav  
Sabhna likhiya vurei kalaam  
Eh lekha likh jannai koe  
Lekha likhiya keta hoe  
Keta tan suwaliyo roop  
Keti daat jannai kaun koot  
Kita pasau eko kavao  
Tis te hoe lakh dariyao  
Kudrat kawan kaha vichar  
Variya na java ek vaar  
Ju tudh bhavey saee bhali kaar  
Tu sada salamat nirankar

## XVI

Those who become aware of the enlightened consciousness within are now accepted in the abode of God. They become the future spiritual leaders to motivate and guide others people towards realization of God. Such beings are honored in the resplendent Presence of God. They majestically adorn the entrance to the abode of God. Their attention is now permanently absorbed in the Presence of God thus realizing one-ness with the existing Being of God. It is not possible to enumerate all deeds of God however hard one may try to explain even after deepest reflection. There is no end to creation of God, its infinite expanse and variety. The mythical bull that holds in place this earth is none else but righteousness and compassion. Righteousness is the nature's own spontaneous and inherent justice system from which no one can escape. While courts of this world can err or delay justice the highest court of God acts spontaneously and from whom nothing can be hidden. No one can avoid this divine justice and everyone is on trial every moment. How can you escape and where will you escape from God, the law of righteousness will catch up with you. The only consolation is that there is divine compassion intermixed with righteousness. The God who holds the scale of justice is also full of love and compassion, fully realizing that we human beings are ignorant, almost asleep, unaware and unconscious of His existing Presence. All justice is only the love of God aiming only to transform the false ego. Contentment is the thread that holds this world together. Contentment happens when one realizes that God has given us more than we deserve. Contentment is thankfulness for all that God has given. But ego always thinks otherwise, mind always wants more than what has



been given. This is discontentment, these are the ways of the mind and the ways of greed that I deserved more and God has given me less. Thus as per the justice system of righteousness anyone who is not contented will remain in suffering, remain in misery, remain in pain and can never be at rest, at peace with himself. As contentment is the thread that holds the world together, discontentment breaks the world in a thousand ways all laid by thorns and ending in pain, unhappiness and misery. Misery and mind are very close friends and are always together each can not exist without the other. When there is no mind or mind is at rest in silence, from where will misery come and who will generate misery within.

If only one could realize that it is not the mythical bull but infinite power and strength of God that keeps in place this entire creation. Who else can support this limitless creation which has no end. In fact not only the infinite number of stars, planets and heavenly bodies but also the endless colorful variety of all kinds of life is created and sustained by God. If someone tries to describe and write down the account of this entire creation one can not even imagine how big would be such a description. So great is the strength and power of God, so praiseworthy is His enchanting beautiful Presence and so infinite are His bountiful blessings that no power has the wisdom to describe it all. One is held in awe that when God wanted to create this universe it became manifest as soon as it was ordained. Who can reflect on and describe this entire process of creation. It does not suffice even to sacrifice myself at your altar in your praise, Oh formless ever living God what ever pleases you is the best thing to happen.

## Pauri 17

ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ॥  
ਅਸੰਖ ਪੂਜਾ ਅਸੰਖ ਤਪ ਤਾਉ॥  
ਅਸੰਖ ਗਰੰਥ ਮੁਖਿ ਵੇਦ ਪਾਠ॥  
ਅਸੰਖ ਜੋਗ ਮਨਿ ਰਹਹਿ ਉਦਾਸ॥  
ਅਸੰਖ ਭਗਤ ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ॥  
ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ॥  
ਅਸੰਖ ਸੂਰ ਮੁਹ ਭਖ ਸਾਰ॥  
ਅਸੰਖ ਮੋਨਿ ਲਿਵ ਲਾਇ ਤਾਰ॥  
ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ॥  
ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ॥  
ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ॥  
ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥17॥

Asankh jap asankh bhau  
Asankh pooja asankh tapp tau  
Asankh granth mukh ved paath  
Asankh jog mann rahe udaas  
Asankh bhagat gunn gyan vichaar  
Asankh sati asankh dataar  
Asankh soor muh bhakh saar  
Asankh maun liv laye taar  
Kudrat kavan kaha vichaar  
Variya na java ek vaar  
Jo tudh bhavey sayee bhalee kaar  
Tu sada salaamat nirankar

## XVII

There are thousands of ways of remembering God and directing the attention of our mind towards the Presence and Being of God. Since ages people have been following different ways and means to express their longing for God.

Innumerable people remember God by repeating His name again and again while listening to it intently with attention. Many more express their feelings of love and affection towards God. Countless people worship God by offering their prayers to Him while many others follow the path of penance. Innumerable are the religious texts and countless recite them with fervour. Many-many are the yogis whose minds remain detached from this materialistic world. Many-many seekers follow the path towards God by remembering the qualities of God and try to attain direct knowledge about God and His creation through meditation and deep reflection. Countless live their life on high pedestal of purity and highest character while many-many others keep giving away their wealth in alms and charity. Innumerable are the brave and courageous people who remain fearless in the face of any danger. Many-many others keep meditating in silence and always remain quiet. Who can reflect on and describe this wonderful endless creation. It does not suffice even to sacrifice myself at your altar in your praise, Oh Formless ever living God whatever pleases you is the best thing to happen.

## Pauri 18

ਅਸੰਖ ਮੂਰਖ ਅੰਧ ਘੋਰ॥  
ਅਸੰਖ ਚੋਰ ਹਰਾਮਖੋਰ॥  
ਅਸੰਖ ਅਮਰ ਕਰਿ ਜਾਹਿ ਜੋਰ॥  
ਅਸੰਖ ਗਲਵਢ ਹਤਿਆ ਕਮਾਹਿ॥  
ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰ ਜਾਹਿ॥  
ਅਸੰਖ ਕੂੜਿਆਰ ਕੂੜੇ ਫਿਰਾਹਿ॥  
ਅਸੰਖ ਮਲੇਛ ਮਲੁ ਭਖਿ ਖਾਹਿ॥  
ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ॥  
ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਵੀਚਾਰੁ॥  
ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ॥  
ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ॥  
ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ॥॥१८॥

Asankh moorakh Andh ghor  
Asankh chor haraamkhor  
Asankh amar kar jahe jor  
Asankh galwadh hatiya kamahe  
Asankh papi paap kar jaahe  
Asankh kooriyar koore phirahe  
Asankh malech mal bhakh khahe  
Asankh nindak sir karey bhaar  
Nanak neech kahe vichar  
Variya na java ek vaar  
Jo tudh bhavey sayee bhalee kaar  
Tu sada salaamat nirankar

## XVIII

Ignorance is the darkness in which we live and thrive in this world. False ego or mind is the guiding principal of the individual human being. Mind necessarily misleads man towards evil. Ego is nothing but greed personified. The five senses demand their own pound of flesh by seeking perpetual gratification. Man easily falls into this trap of unholy nexus of the senses and mind and keeps falling into lower and lower depths of sinful living. Our limited intellect fails to understand this foolishness and this downward journey continues unhindered through the dark alleys of coarse selfishness. We may be unaware but many-many of us are moving farther and farther away from God and nearer and nearer towards sinful living.

There are innumerable foolish people who remain in darkness due to spiritual blindness. And in spiritual darkness evil and good can not be differentiated. Many-many becomes thieves, cheats and bullies. Many others who have strength and power force their will on others to exploit and rob them. Innumerable become murderers and kill others for selfish ends. Innumerable are sinners who keep committing sins all their life. Many others are liars who live by deceiving others. Innumerable are filthy and even eat filth. Many more burden themselves by always criticizing the faults of others. But the Guru is the humblest of the humble and expresses his views with humility. He prays to the God that whatever pleases you is the best thing to happen. It does not suffice even to sacrifice myself at your altar in your praise.

## Pauri 19

ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ॥  
ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ॥  
ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ॥  
ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ॥  
ਅਖਰੀ ਗਿਆਨੁ ਰੀਤ ਗੁਣ ਗਾਹ॥  
ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ॥  
ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ॥  
ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ॥  
ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ॥  
ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ॥  
ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਥਾਉ॥  
ਕੁਦਰਤਿ ਕਵਣੁ ਕਹਾ ਵੀਚਾਰੁ॥  
ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ॥  
ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ॥  
ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥19॥

Asankh naav asankh thaav  
Agam agam asankh loe  
Asankh kahey sirr bhar hoe  
Akhari naam akhri salah  
Akhari gyan geet gunn gah  
Akhari likhan bolann baan  
Akhra sirr sanjog vakhaan  
Jin eh likhey tis sirr nah  
Jiv pharmaye tiv tiv pah  
Jeta keeta teta naav  
Vinn navey nahin ko thaav  
Kudrat kavan kaha vichar  
Variya na java ek vaar  
Jo tudhh bhavay sayee bhali kaar  
Tu sada salaamat nirankaar

## XIX

The creation of God is infinite and endless. There are countless places having innumerable names in the universe. The number of planets and worlds created by God can neither be counted nor accessed. But even calling His creation infinite appears like giving a number how so ever uncountable to His endless creation which is truly vast and unfathomable. Thus calling this creation infinite too is not the whole truth and if there was a word which could describe the count beyond infinite, it would have been used. But then this is the limitation of language that it can not describe either God or His creation. All languages of the world are handicapped when it comes to communicating about the nature of God and His creation. Ultimately in meditation and spirituality as you progress further and further, use of language and words become less and less, and a time comes when silence alone remains within. Only then real progress begins as silence is the medium which can convey what words failed to communicate. But there is no alternative to using language and words to speak in how so ever limited way about the name of God and sing His praises. In fact words are the only tools we can use to communicate all knowledge about God and His creation. This is the only way we can sing hymns of God and discuss His qualities and attributes. In our ordinary day to day life also we need words to speak or write anything. Even the blissful union of mind with God the highest spiritual experience of the soul has to be communicated to others in how so ever limited and incomplete way with words only. And words always fail in conveying the essence of spiritual experience forcing the

seeker himself to actually aspire for having the same experience in His own mind to know the reality as it exists. God Himself is not bound by any language or words and does not need them to be Himself. He is free of all language and all words and transcends them in everyway. All His commands are immediately fulfilled and this universe runs as per His will. All creation is God's creation and all names are the names of God signifying His existing Presence everywhere in whole of His creation. There is nothing that exists independent of God. Oh formless ever living God whatever pleases you is the best thing to happen. It does not suffice even to sacrifice myself at your altar in your praise.



## Pauri 20

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ॥  
ਪਾਣੀ ਧੋਤੇ ਉਤਰਸੁ ਖੇਹ॥  
ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ॥  
ਦੇ ਸਾਬੂਣੁ ਲਈਐ ਓਹੁ ਧੋਇ॥  
ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ॥  
ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ॥  
ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ॥  
ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ॥  
ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ॥  
ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ॥20॥

Bhariye hathh paer tann deh  
Paani dhotey utrus kheh  
Moot paliti kapar hoe  
De saboon layiye oh Dhoe  
Bhariye matt papa ke sang  
Oh dhopey navey ke rung  
Punni papi aakhan nahe  
Kar kar karna likh lae jahu  
Aapey beej aapey hi Khahu  
Nanak hukmi Aawo jahu

## XX

There are two kinds of dirt that soils us, the one that collects on our clothes and our body and the second that afflicts our mind and soul. The first one is gross, material and easier to identify and hence can be cleaned. The second kind of dirt is more subtle and affects the inner being of mind and soul. It comes through various sense organs as impression of outside material world and is wrongly analyzed or misinterpreted by our limited intellect of the mind. It results in creation of a false ego, an entity separate from the God. Layers upon layers of this dirt are smeared on the soul through its journey in this world and is universally present in all of us.

Daily our hands, feet and body become dirty and are cleaned by water. Again and again our clothes become soiled with dirt and filth but are cleaned with the help of soap and water. But our mind and soul are continuously being polluted by our ego and sense organs by wrongful interpretation of impressions of outside material world. Layers upon layers of this dirt are being deposited on the mind with no thought or remedy of ever cleaning it. This dirt of the mind cannot be washed by the ego itself and needs outside help from God. Only by remembering the name of God again and again with perseverance can this dirt be washed away. One does not become virtuous by talking about virtues or sinner by taking about sins because our actions speak louder than our words. Whatever we actually do in our day to day life, leaves behind an imprint on our mind. This is the seed that we sow in our mind leading to

similar types of actions in future and we get caught in vicious cycle of good or bad deeds. One bad deed leads to another bad deed and so on and on until a whole crop of bad deeds grows in the mind which can only become a forest moving from bad to worst. And principle of righteousness and justice which is always operating spontaneously and from which no one can escape hits harder and harder leading to endless crop of suffering and misery. Remembering God is the only way to break this cycle of the ego. Once a deed is done then we have to face the consequences of its effect and nothing can now help us. It is only at the time of sowing or committing an action that we should exercise restraint and wisdom. Otherwise we will remain entangled in the never ending cycle of birth and death, as ordained by the will of the lord.

## Pauri 21

ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ॥  
ਜੇ ਕੇ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ॥  
ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ॥  
ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ॥  
ਸਭਿ ਗੁਣ ਤੇਰੇ ਮੈ ਨਾਹੀ ਕੋਇ॥  
ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ॥  
ਸੁਅਸਤਿ ਆਥਿ ਬਾਣੀ ਬਰਮਾਉ॥  
ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ॥  
ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣੁ ਥਿਤਿ ਕਵਣੁ ਵਾਰੁ॥  
ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ॥  
ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ॥  
ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ॥  
ਥਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ॥  
ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ॥  
ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ ਕਿਉ ਵਰਨੀ ਕਿਵ ਜਾਣਾ॥  
ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੇ ਆਖੈ ਇਕ ਦੂ ਇਕੁ ਸਿਆਣਾ॥  
ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ॥  
ਨਾਨਕ ਜੇ ਕੇ ਆਪੋ ਜਾਣੈ ਅਗੈ ਗਇਆ ਨ ਸੋਹੈ॥21॥

Teerath tapp daya datt daan  
Je ko pavey til ka maan  
Suniya maniya mann keeta bhau  
Antargat teerath mull nau  
Sabh gunn terey mai naahin koe  
Vin gun keetay bhagat na hoe  
Swast aath bani barmau  
Satt suhaan sada mann chau  
Kavan so vela vakhat kavan, kavan thiti kavan vaar

Kavan se ruti mah kavan jit hova akaar  
Vel na payia pandti je hovey lekh puran  
Vakht na payio kadiya je likhan lekh koran  
Thiti vaar na jogi jannai ruti mah na koyee  
Ja karta sirthi kau sajey aapey jannai soyee  
Kiv kar aakha kiv salahi kiu varni kiv janaa  
Nanak aakhan sabh ko aakhey ik du ik syana  
Vadda sahib vaddi nayee keeta jakaa hovai  
Nanak je ko aapau jannai aggai gaya na sohai

## XXI

The aim is to realize the Presence of God within, to actually experience His existing being within, and to move into the depths of our being. The direction of journey is inwards. But the methods employed are misleading and despite the best intention take you in the opposite direction outwards. Of what use is pilgrimage to holy places of worship, of what benefit are hard and painful practices of penance, of what value are your deeds of charity and of what kind of compassion and mercy will flow from your limited ego and greed. Not even a grain of merit will be gained or can be gained from any or all acts of ego. Ironically what ever you do ends up ultimately in strengthening your ego and increasing the burden that you carry in your mind. Then what is the way out? In fact all ways of mind and ego are the ways out and take you further and further away from God. The only way in is the silence of the mind, spontaneity of the mind, effortlessness of the mind, not doing anything but quietly listening to the celestial sounds of God in the depths of your mind. This listening from the Presence of God within banishes all doubts of the mind giving birth to positive affirmation of existing Presence of God. Mind is now filled with love of God to the brim and overflowing in all directions. A real place of worship has been discovered within your own being, the temple of God has descended in your own mind, holiest of the holy shrines has now been found in your own being. Remain immersed in this pool of nectar within you as it is the source of all good qualities and attributes needed for progress on the spiritual path because all goodness resides in God and none in the ego.

The whole excellent creation was born when ordained by God and this beautiful universe came into being. This realization fills my mind with perennial joy. No one knows the exact day, date, month, season and year of creation of this universe. Learned men of different religions explain it as written in various religious texts of Puranas and Kuran but in reality no one knows this truth. Even those who practice yoga do not know the day and date, the season and the month, Only God Himself knows when he created this universe.

All words and all languages fail to convey anything about God. He is so infinite, has so hugely big expanse that words simply fail to communicate even an iota of His greatness. The Guru knows the reality of experiencing God within but feels limited in conveying it to us. So great is the Presence of God and so small are the words that it is not possible to pour the whole ocean into words. Guru laments his inability to verbalize his own experience and convey the revealed Presence of God and His praises to us. In spite of this, talking about God and His creation is the favourite past time of many egoistic people who believe that they know all and are wiser than others.

God is the supreme power, precious is His name and He alone is the sole cause of all creation and everything that happens anywhere. Only a foolish person can claim to have any knowledge of God and His creation and he will repent his foolishness whenever he realizes his folly or at the time of his death.

## Pauri 22

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸਾ॥  
ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ॥  
ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ॥  
ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ॥  
ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ॥੨੨॥

Patala pataal lakh agaasa agaas  
Orak orak bhal thakey ved kahan Ik vatt  
Sahas atharah kahan kateba asool Ik dhatt  
Lekha hoe ta likhiye lekhey hoye Vinaas  
Nanak vadaa akhiya aapay jannai Aap



## XXII

There is no end to creation of God and its expanse is infinite in all directions. If we look up there are lacs and lacs of skies extending farther and farther endlessly. If we look down towards the underworlds there are infinite number of heavenly bodies. Since ages learned men throughout the world have tired themselves in trying to ascertain the exact number of stars or planets and extant of this universe. Vedas declared that this universe is infinite. Some texts say that there number is eighteen thousand. Only if there was a finite account of this universe one could write about it. But the creation is infinite and endless how can anyone write about it. Only the great God Himself knows how big His creation is.

## Pauri 23

ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ॥  
ਨਦੀਆ ਅਤੈ ਵਾਹ ਪਵਹਿ ਸਮੁੰਦਿ ਨ ਜਾਣੀਅਹਿ॥  
ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ ਧਨੁ॥  
ਕੀੜੀ ਤੁਲਿ ਨ ਹੋਵਨੀ ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ॥੨੩॥

Salahi salah eti surti na payia  
Nadiya atey vah paveh samund na Janiye  
Samund sah sultan girha seti Maal dhan  
Kiri tull na hovni je tis manhu  
Na visrey

## XXIII

I can praise God only if I can know Him. But God is endless, infinite and has no boundaries to define Him. I do not have that infinite consciousness and awareness that can know God fully. In fact I can not even know entirely the created universe of God what to talk of eternal endless existing Presence of God. As rivers and streams that fall into the ocean, merge in the ocean and get lost in its depth and extant but are unable to fathom the dimensions of the ocean, similarly even after attaining one-ness with existing being of God, I am unable to evaluate Him in any manner.

If there is a king with his wealth spread over the length and breadth of all oceans and still much more which rises like hills above the ocean, he remains inferior to even an ant who always remembers God in its mind. Thus material wealth has no comparison with spiritual wealth of God's Presence in the mind. But this comparison can be understood only after realizing God within and then comparing the grandeur of His existing Presence with outside material wealth.

## Pauri 24

ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ॥  
ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ॥  
ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ॥  
ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ ਮਨਿ ਮੰਤੁ॥  
ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ॥  
ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ॥  
ਅੰਤ ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਹਿ॥  
ਤਾ ਕੇ ਅੰਤ ਨ ਪਾਏ ਜਾਹਿ॥  
ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ॥  
ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ॥  
ਵਡਾ ਸਾਹਿਬੁ ਉਚਾ ਥਾਉ॥  
ਉਚੇ ਉਪਰਿ ਉਚਾ ਨਾਉ॥  
ਏਵਡੁ ਉਚਾ ਹੋਵੈ ਕੋਇ॥  
ਤਿਸੁ ਉਚੇ ਕਉ ਜਾਣੈ ਸੋਇ॥  
ਜੇਵਡੁ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ॥  
ਨਾਨਕ ਨਦਰੀ ਕਰਮੀ ਦਾਤਿ ॥24॥

Ant na sifti kahan na ant.

Ant na karney dein na ant.

Ant na vekhan sunnan na ant.

Ant na jaapey kiya mann mant.

Ant na jaapey kita akaar.

Ant na jaapey paravaar.

Ant kaaran ketey billahe.

Ta ke ant na paye jahe.

Eh ant na jaaney koe.

Bahuta kahiye bahuta hoe.  
Vadda sahib oocha thao.  
Ooche oopar oocha nao.  
Evad oocha hovey koe.  
Tis ooche ko jaaney soe.  
Jevad aap jaaney aap aap.  
Nanak nadri karmi daat.

## XXIV

God is a mystery, His creation is a mystery. The existing Presence of God is unknowable. All those in the entire human history who have realized God have been struck in awe by His Presence. To them even in knowing He is unknowable. Even realizing God does not unlock this mystery rather it becomes deeper and deeper. Despite the fact that people have realized God and have become one with Him in thousands till date the puzzle of God and His mystery remains the same.

Infinite people have been praising God but there is no end to what all can be said about God. The creation of God is endless and countless are His blessings. There is infinite variety of celestial sounds and sights that one can perceive. It is not possible to comprehend the motive, the purpose in the depths of God's mind and to understand in any manner the how and why of God's creation. One can only say that His creation is endless, without any boundary and unfathomable. So many keep trying to solve this mystery but eventually fail to find any end to His creation. He is unknown, He is unknowable. He remains greater than all that is said, that can be said, even all that can be imagined about Him. God is supreme and His abode is the highest and greatness of His Presence is still higher. He far transcends any description or evaluation. Only if someone is as great as God Himself can His greatness be known. Only He knows about Himself and on who-so-ever He bestows His Grace can have glimpse of God's Presence.

## Pauri 25

ਬਹੁਤਾ ਕਰਮੁ ਲਿਖਿਆ ਨਾ ਜਾਇ॥  
ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ॥  
ਕੇਤੇ ਮੰਗਹਿ ਜੋਧ ਅਪਾਰ॥  
ਕੇਤਿਆ ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ॥  
ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ ਵੇਕਾਰ॥  
ਕੇਤੇ ਲੈ ਲੈ ਮੁਕਰੁ ਪਾਹਿ॥  
ਕੇਤੇ ਮੂਰਖ ਖਾਹੀ ਖਾਹਿ॥  
ਕੇਤਿਆ ਦੂਖ ਭੂਖ ਸਦ ਮਾਰ॥  
ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ॥  
ਬੰਦਿ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ॥  
ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ ਕੋਇ॥  
ਜੇ ਕੋ ਖਾਇਕੁ ਆਖਣਿ ਪਾਇ॥  
ਓਹੁ ਜਾਣੈ ਜੇਤੀਆ ਮੁਹਿ ਖਾਇ॥  
ਆਪੇ ਜਾਣੈ ਆਪੇ ਦੇਇ॥  
ਆਖਹਿ ਸਿ ਭਿ ਕੇਈ ਕੇਇ॥  
ਜਿਸ ਨੋ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ॥  
ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥25॥

Bahuta karam likhiya na jaye.  
Vadda dataa til na tamaye.  
Ketey mangay jodh apaar  
Ketia gannat nahi vichar.  
Ketey khap tuteh vekar.  
Ketey lai lai mukar pahey.  
Ketey moorakh khahi khahey.  
Ketey dook bhookh sadd maar.  
Eh bhi daat teri dataar.  
Bundh khalasi bhaney hoe.

Hor aakh na sakey koe.  
Je ko khayak aakhan paye.  
Oh janey jetia muh khaye.  
Ape janey aape dei.  
Aakhey se bhi kayei kai.  
Jisno bakhse sift salah.  
Nanak patsahi patsah.



## XXV

Infinite are His blessings and endless are His gifts to all the beings of this world. He alone is the giver and beyond description is all that He has bestowed on us. He Himself is beyond any needs and is self-sufficient in every way. Many ask for unlimited courage from God. The number of people who beg of God for their various needs can not be counted. Many after receiving the gifts from God have exhausted themselves in futility. Others even deny that they ever asked for anything from God but got their needs fulfilled on their own. Foolish are those who get carried away in indulgence of His gifts and forget the giver. Perpetual suffering, insatiable hunger of the mind is all that many receive from His door. But even these are your blessings as hidden in the depths of this endless pain lies buried your compassionate higher purpose of liberation and enlightenment. Human suffering is the indication that the mind is moving away further and further from his source and serves as signpost of its return towards God. There exists one and only one door to liberation and that consists of compassionate Grace of God. Let this be understood clearly by one and all that only Grace of God opens the door to His mansion and apart from this blessing of God there is no other way to receive enlightenment. Only an ignorant and foolish person will say that one can reach God on his own. Such fools will earn certain defeat and failure in their attempt. He Himself knows the needs of each and everyone and gives accordingly but very few accept this simple truth. Who so ever receives the Grace of God is blessed to praise His infinite existence and Presence and is crowned as king of kings.

## Pauri 26

ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਵਾਪਾਰ॥  
ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ ਭੰਡਾਰ॥  
ਅਮੁਲ ਆਵਹਿ ਅਮੁਲ ਲੈ ਜਾਹਿ॥  
ਅਮੁਲ ਭਾਇ ਅਮੁਲ ਸਮਾਹਿ॥  
ਅਮੁਲ ਧਰਮੁ ਅਮੁਲ ਦੀਬਾਣੁ॥  
ਅਮੁਲ ਤੁਲੁ ਅਮੁਲੁ ਪਰਵਾਣੁ॥  
ਅਮੁਲੁ ਬਖਸੀਸ ਅਮੁਲੁ ਨੀਸਾਣੁ॥  
ਅਮੁਲੁ ਕਰਮੁ ਅਮੁਲੁ ਫੁਰਮਾਣੁ॥  
ਅਮੁਲੋ ਅਮੁਲੁ ਆਖਿਆ ਨ ਜਾਇ॥  
ਆਖਿ ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ॥  
ਆਖਹਿ ਵੇਦ ਪਾਠ ਪੁਰਾਣੁ॥  
ਆਖਹਿ ਪੜੇ ਕੁਰਹਿ ਵਖਿਆਣੁ॥  
ਆਖਹਿ ਬਰਮੇ ਆਖਹਿ ਇੰਦੁ॥  
ਆਖਹਿ ਗੋਪੀ ਤੈ ਗੋਵਿੰਦੁ॥  
ਆਖਹਿ ਈਸਰ ਆਖਹਿ ਸਿਧੁ॥  
ਆਖਹਿ ਕੇਤੇ ਕੀਤੇ ਬੁਧੁ॥  
ਆਖਹਿ ਦਾਨਵ ਆਖਹਿ ਦੇਵੁ॥  
ਆਖਹਿ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸੇਵੁ॥  
ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾਹਿ॥  
ਕੇਤੇ ਕਹਿ ਕਹਿ ਉਠਿ ਉਠਿ ਜਾਹਿ॥  
ਏਤੇ ਕੀਤੇ ਹੋਰਿ ਕਰੇਹਿ॥  
ਤਾ ਆਖਿ ਨਾ ਸਕਹਿ ਕੇਈ ਕੇਇ॥  
ਜੇਵਡੁ ਭਾਵੈ ਤੇਵਡੁ ਹੋਇ॥  
ਨਾਨਕ ਜਾਣੈ ਸਾਚਾ ਸੋਇ॥  
ਜੇ ਕੋ ਆਖੈ ਬੋਲੁਵਿਗਾੜੁ॥  
ਤਾ ਲਿਖੀਐ ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰੁ॥26॥

Amul gunn amul vapar  
Amul vaperiye amul bhandar  
Amul aaveh amul lai jahe  
Amul bhaye amula samaye  
Amul dharam amul deeban  
Amul tul amul parwaan  
Amul bakhsis amul neesan  
Amul karam amul phurman  
Amulo amul aakhiya na jaye  
Aakh aakh rahe liv laye  
Aakheh ved paath puraan  
Aakheh parreh karey vakhiyan  
Aakheh barmey aakhey ind  
Aakheh gopi te govind  
Aakheh issar aakhey sidh  
Aakheh ketae kitee budh  
Aakheh danav aakheh dev  
Aakheh sur nar mun jan sev  
Ketae aakheh aakhan pahe  
Ketae kah kah uth uth jahe  
Etey ketae hor Karen  
Ta aakh na sakeh keyi keh  
Jevad bhavay tevad hoye  
Nanak jaaney sacha soye  
Je ko aakhey bolvigaar  
Ta likiye sir gavaara gavaar

## XXVI

The existing Presence of God, the infinite Being of God, the actual, real, here and now experience of God, the bliss and celebration inherent in Being of God, each and every aspect of God is precious, invaluable and indescribable. All the qualities, attributes, blessings, gifts and ways of God are priceless and worthy of praise.

Good qualities and attributes are essential for spiritual journey towards God and their value on this path is beyond description. Invaluable is the trade of good qualities and precious are the heavenly stores of goodness and noblest are the saints who distribute this commodity to one and all. Born great are those who come to this world to acquire good qualities and blessed are those who leave after receiving this gift. Invaluable are the ones who love good qualities and absorb them into their mind. Justice of God and its implementation is invaluable and none can avoid it. Priceless are His criteria of acceptance and blessed are those who pass it. Of infinite value is His Grace and fortunate are those on whom it is showered. Whatever the great lord ordains is precious and invaluable are the acts that flow from His orders. It is impossible to measure, give value or describe your infinite worth as it is too precious to be put in words. Limited language and words can not contain and convey your infinite holiness. All those who attempt to describe you get merged into your Being in the process but remain unable to praise you fully. All religious scriptures have preached about you and many learned men have tried to describe you in depth. Many gods and goddesses have tried to tell about you. Many saints, divine men and even demons have told

the people about you. Many have talked about you and many others have died while trying to describe your Being. Even if an entire new universe like this one is created and all its beings try to tell about you, your description will still remain incomplete. Oh God you can become as great as you like and only you know how great you are. If any one talks ill of you he would be known as the most ignorant and foolish person in this world.

## Pauri 27

ਸੋ ਦਰੁ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ॥  
 ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਵਾਵਣਹਾਰੇ॥  
 ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਨਿ ਕੇਤੇ ਗਾਵਣਹਾਰੇ॥  
 ਗਾਵਹਿ ਤੁਹਨੋ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ॥  
 ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਹਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ॥  
 ਗਾਵਹਿ ਈਸਰੁ ਬਰਮਾ ਦੇਵੀ ਸੋਹਨਿ ਸਦਾ ਸਵਾਰੇ॥  
 ਗਾਵਹਿ ਇੰਦ ਇਦਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ॥  
 ਗਾਵਹਿ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਸਾਧ ਵਿਚਾਰੇ॥  
 ਗਾਵਨਿ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਹਿ ਵੀਰ ਕਰਾਰੇ॥  
 ਗਾਵਨਿ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ॥  
 ਗਾਵਹਿ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗਾ ਮਛ ਪਇਆਲੇ॥  
 ਗਾਵਨਿ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ॥  
 ਗਾਵਹਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਹਿ ਖਾਣੀ ਚਾਰੇ॥  
 ਗਾਵਹਿ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਧਾਰੇ॥  
 ਸੇਈ ਤੁਧੁਨੋ ਗਾਵਹਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ॥  
 ਹੋਰਿ ਕੇਤੇ ਗਾਵਨਿ ਸੋ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ ਕਿਆ ਵੀਚਾਰੇ॥  
 ਸੇਈ ਸੇਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ॥  
 ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ॥  
 ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ॥  
 ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਵ ਤਿਸ ਦੀ ਵਡਿਆਈ॥  
 ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੇਈ ਕਰਸੀ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ॥  
 ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾਪਾਤਿ ਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ॥27॥

So dar keha so ghar keha jit beh sarab samaley  
Vaajey naad anek asankha ketey vavanharey  
Ketey raag pari siu kahian Ketey Gavanharey  
Gavey tuhno paun paani baisantar gavai raja dharm duarey  
Gavey chit gupt likh janey likh likh dharam vicharey  
Gavey issar barma devi sohan sadaa sawaarey  
Gavey ind indasan baithey devitia dar naaley  
Gavey sidh samadhi andar gavan saadh vicharey  
Gavan jati sati santokhi gavey vir kararey  
Gavan pandit parran rakhisar jug jug veda naaley  
Gavey mohania manmohan surga machh payialey  
Gavan rattan upaye tere attsath teerath naaley  
Gavey jodh mahabal sura gavey khanee charey  
Gavey khand mandal varbhanda kar kar rakhey dharey  
Seyi tudonu gavey jo tud bhavan ratey tere bhagat rasaley  
Hor ketey gavan se mai chit na aavan Nanak kia vicharey  
Soyi soyi sada sach sahib sacha sachi naee  
Hai bhi hosi jaye na jaasi rachna jin rachaye  
Rangi rangi bhati kar kar jinsy maya jin upayee  
Kar kar vekhey kita aapna jiv tis di vadiayi  
Jo tis bhavey soyee karsee hukam na karma jayee  
So patsah saha patsahib Nanak rahan rajayee

## XXVII

Guru has experience of one-ness with God, Guru shares happiness joy and bliss which emanates from the Being of God, Guru is enlightened and knows the existing Being of God as first hand experience of his own. Out of compassion the Guru wants that all other people should also partake of this joyous celebration within them. For this purpose the Guru wants to convey all that he knows and experiences to us. But the difficulty is that this limited language can not communicate the essence of infinitely overwhelming experience of celestial joy and bliss, celestial sights and sounds and much more. There is infinite gap in what we experience in our mind and what the Guru experiences in his being. Our mind is highly unstable and always full of thoughts, plans, schemes and worries about outside material world. It is always moving to and fro into past and future and never comes to rest in silence in present. This is why mind is always in misery moving aimlessly in non-existent past and future while remaining out of touch with the real existing Presence of God which is always in present. Here the Guru is trying to communicate his own inner experience of existing Presence of God and His creation. One thing that strikes most is that God and His creation are in a perpetual celebration mode. Celestial songs and musical notes are emanating from the Being of God, not only that but His entire creation joins God in this infinite procession of joy, singing of the praises of God.

What kind of atmosphere exists in the mansion where God resides and looks after His creation? Of what kind are



the state of affairs at the door of His holy abode? What is happening in the house of the lord and what is happening at the entrance to His house?

There is happiness, joy and bliss all around as innumerable celestial sounds are emanating from infinite musical instruments and creating waves of mesmerizing melodies. Countless musical notes from countless singers are flowing from the Being of God like waves from the ocean. An endless divine celebration is on everywhere and all around. This heavenly feast awaits to welcome and embrace you the moment you enter the kingdom of God.

The primal elements of air, water and fire, the anointed king of justice and holy record keeper of good and bad deeds of people, all are singing the praises of God. All gods and goddesses whom people have been worshipping since ages, like Isar, Brahma and Inder are singing the praises of Supreme God. Many saints in meditation, Siddhas in Samadhi, respected people who are epitomes of discipline, character and contentment, great warriors, seers and scholars of all religions and their religious scriptures, all holy places of pilgrimage, angels, fairies and beautiful damsels of all worlds, people of exceptional courage and all four sources of life, all worlds and under worlds in fact the entire creation of God is singing His praise. All those who are blessed by God sing His praise. There are many others who do not come to my mind but are singing in praise of God.

Only His existing Presence is eternal, He alone is the real master and His remembrance alone is the truth. God is present here at this moment and His Presence will continue

to exist forever as His being will never cease to exist. He is the creator who has brought this whole creation into existence. He has created this world of different colours and forms. Now He looks at and attends to His creation joyously. He does whatever pleases Him and no one can dictate anything to Him. The master is the king of kings according to whose supreme will we all abide.

## Pauri 28

ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ॥  
ਖਿਥਾ ਕਾਲੁ ਕੁਆਰੀ ਕਾਇਆ ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ॥  
ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ॥  
ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ॥  
ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ॥28॥

Munda santokh saram path jholi dhyan ki kareh bibhoot  
Khintha kaal kuari kaya jugat danda parteet  
Ayee panthi sagal jamaati mann jeetay jagg jeet  
Adeis tisay adeis  
Aad anil anaad anahit jugg jugg eko veis.

## XXVIII

One common fallacy in spirituality is seeking false satisfaction out of external appearances or belonging to one or the other sects or subsects commonly prevalent in society. In the times referred here people used to wear ear rings, smeared ash on their bodies and wore torn clothes. For them belonging to 'Aai Panth' sect and obeying its dictates regarding dress and body appearance was considered essential for following the path towards God. Guru believes that all these practices are mere antics of the mind and have nothing to do with the existing Presence of God. In fact we are not to indulge in various activities of the mind but understand their uselessness so that we can transcend the mind to become aware of existing Presence of God within us. Mind is not to be indulged but must be won over so that it no longer rules over us.

Rather than wearing a particular type of ear-rings one should absorb the precious quality of contentment in the inner self. Contentment can transform and change your inner self. Mind can only exist in discontentment, frustration leading to various thoughts, plans, schemes and desires. In contentment there is satisfaction and thankfulness for all that God has given. In contentment one is grateful that God has already given more than I deserve, than I need. In contentment there are no thoughts, no strivings but only silence, quietness and thankfulness. Instead of begging with a pouch for alms one should live a life of modesty and dignity. Smearing of ash on the body is useless because on the path towards God, it is the mind which has to be changed or transformed while the body is good as it is.

Normally attention of the mind is distracted outwards in many directions. This has to be changed. Attention of mind should be directed inwards (dhyān) towards Presence and Being of God within. Wearing of rags will not serve any purpose but remembering that death can at any time blow the whistle and your chance to realize God in this human body would be over. Time is limited so make best use of it. Life is temporary and short, so should not be wasted in fulfilling the desires of the senses only but should be spent in transforming the inner being. Do not allow all your energies to be dissipated in the service of senses of the body. Of what use is keeping a staff (a stick) in your hands, if you have to keep something, then keep faith in your mind about the Presence of God within. Do not believe that outside material world is permanent, because in such a belief your faith mistakenly affirms the absence of God. How can you have faith in Presence of God if you think that the body is permanent, outside material world is permanent, the sun and the stars are permanent. They are all temporary and disappear one day. Everything that takes birth has to die. Everything that is constructed has to be destroyed one day. So we should have lasting faith only in Presence of God within us. Faith in the Presence of God here and now at this moment within us is the device we should hold in our hands and not the staff that some people did. 'Aai Panthi' stands for a small sect of people. If one is a member of 'Aai Panthi' sect then he belongs to that group only but excludes the rest of the whole world. The Guru wants us to belong to all the people of the world and not to exclude anyone from this great family of human beings. Because God resides in the

hearts and minds of everyone and excluding anyone means excluding the Presence and Being of God.

The essence of spirituality is victory over the mind. Till now mind has been ruling over us like a master and we have been unable to control, restrain or regulate the activities of the mind. Mind is running helter -skelter in all directions. This habit of the mind is to be changed. This is the key transformation which has the seeds of a spiritual revolution within. Mind should no longer be the master and we should no longer be the slaves of this mind. Until and unless this happens there can be no spiritual progress. The day one achieves real inner contentment, all desires and efforts, all strivings and all thoughts, plans and worries will cease. Once this silence descends within, once there is quietness in the inner self – mind will no longer be the master. This victory over the mind is like winning the whole world.

I bow my head respectfully to the Presence of God within who has always existed and is without beginning or end, without color and remains unchanged and undifferentiated Supreme Being.

## Pauri 29

ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ ਭੰਡਾਰਣਿ ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ।।

ਆਪਿ ਨਾਥੁ ਨਾਥੀ ਸਭ ਜਾ ਕੀ ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ।।

ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਇ ਕਾਰ ਚਲਾਵਹਿ ਲੇਖੇ ਆਵਹਿ ਭਾਗ।।

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ।।

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੈ ਵੇਸੁ।।29।।

Bhugat gyan daya bhandarin ghatt ghatt vajey naad.

Aap nath nathi sabh ja kee ridh sidh awra saad.

Sanjog vijog doe kaar chalaven Lekhey aavey bhaag

Adeis tisay adeis

Aad anil anaad anahit Jugg Jugg eko veis.

## XXIX

Knowledge is like food which has to be eaten by each individual, which has to be digested by each human body and only then can it become part of your body. Knowledge that comes from outside and is told to you by someone is mere information that does not as yet belong to us as it is not a part of our own experience. It is just like collecting food in your mouth which can not be digested till it goes into the stomach and intestine. It can only be vomited and thrown out if it does not go into stomach. Similarly our mind is like the mouth and collecting outside information in the mind serves no purpose at all except vomiting it that is telling the same information to someone else, and will be equally useless to him. For real knowledge to arise from within one has to transcend the mind or go beyond the mind into a state of no mind and make contact with your real spiritual being.

Compassion is giving without any motive for reward. Compassion is one sided and the giver has no other gain but satisfaction of giving only. When an enlightened being realizes that people around are suffering in ignorance and know not what they are doing he wants to help. He knows that people are asleep in their minds and have no insight into their deplorable condition. He himself is in bliss, in joy and in happiness. He himself is fulfilled and contented and does not now need anything for himself. He acts in compassion as he wants to help others to become enlightened like him and end their suffering.

Thus when compassion becomes the distributor of food of spiritual knowledge, celestial melodies arising from the



Being of God within are heard by each individual. This real inner experience of listening to celestial sounds within begins the process of unfolding of real knowledge and now no longer is mere information coming from outside. God alone is the real master and we are all His subjects. After moving on the inner path to spiritual progress, indulging in miracles can easily mislead the mind towards wrong direction. Playing miracles has no significance on the path towards God. There are two ways of running this world, one is coming together and the other is separating or parting and going away. This meeting or separation is the way of God to run His creation. Each one of us gets only that which has been ordained by God.

I bow my head respectfully to the Presence of God within, who has always existed and has no beginning or end, is without color and remains unchanged and undifferentiated Supreme Being.

## Pauri 30

ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ॥  
ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ॥  
ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ॥  
ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ॥  
ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ॥  
ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ॥30॥

Eka mayee jugut viayee tin cheley parvaan  
Ik sansari ik bhandari ik laye deeban  
Jiv tis bhavey tivey chalavey jiv hovey phurman  
Oh vekhey ona nadar na aavey Bahuta ih vidaan  
Adeis tisey adeis  
Aad anil anaad anahit jugg jugg eko veis

## XXX

This universe is the play ground of God. A game is being played. A Leela is being enacted. But this is known only to those who are enlightened, those who are liberated, those who have been able to transcend the mind. They realize that they are mere actors in this game and are obeying the command of their master, the God. They understand clearly that all that is born must die, all that is constructed will meet the fate of destruction and all that begins finally ends. All this is part of the game. And no game lasts forever.

While creating this universe God first created matter and then employed three strategies for moulding this matter into different forms through different stages. First is the birth or creator mode in which newer and newer objects and beings emerge. Second is the sustainer mode in which each object and being develops, evolves, grows and finally becomes old. The greatest fallacy is to consider this sustainer mode as permanent and lasting. It is not. Because it is invariably followed by the third mode, that of death or destruction by which everything that is formed dies or is destroyed. It simply disappears as if it was never there in existence. Whether it is living beings or non-living objects, whether mountains or oceans, whether planets or stars, whether galaxies or universe – each and everything follows this pattern of birth, growth and finally end in death, destruction and disappearance. The sun that gives us all energy to live has already lived half its life and only the second half remains before it disappears forever as sun. But since we do not see the birth of everything we falsely believe that they are permanent, that they were always present and they will be

always there. This mistake costs us dearly as we fall into the trap of falsehood and remain unaware of the final truth of death and destruction. All this occurs as ordained by God under His own command. Thus while God can see everything in its different stages of birth, growth and death others can not in turn see God doing all this as He remains hidden from the view of the ignorant.

I bow my head respectfully to the Presence of God here who has always existed without beginning or end, is without color and remains as unchanged and undifferentiated supreme being.

## Pauri 31

ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ॥  
ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ॥  
ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ॥  
ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ॥  
ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ॥  
ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ॥੩੧॥

Aasan loe loe bhandaar.  
Jo kichh paiya su eka vaar.  
Kar kar vekhay sirjanhar  
Nanak sachey kee saachi kaar.  
Adeis tisay adeis.  
Aad anil anaad anahit Jugg jugg eko veis.

## XXXI

God has supreme infinite intelligence. He knew exactly everything that was needed for creating and running this universe. Not only that, He also knew equally well all the needs of all created beings for all times to come. Let no one ever worry or become anxious about anything, let no mind ever fear that its own problems have not been addressed by God, in fact the supreme Being has included us all in His scheme of creation. Have faith in God's ability to run the show – the great Leela of creation.

All the created worlds of the universe are the abode of God and He is present everywhere. He has put in place all the needs of creation in His stores in one stroke only at the beginning of creation. He himself moulds all the matter that He has created as per His own will. All this infinitely great spectacle remains continuously under His benevolent gaze.

I bow my head respectfully to the Presence of God here, who has always existed without beginning or end, is without color and remains unchanged and undifferentiated Supreme Being.

## Pauri 32

ਇਕ ਦੂ ਜੀਭੋ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ।।  
ਲਖੁ ਲਖੁ ਗੇੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ।।  
ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ।।  
ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ ਕੀਟਾ ਆਈ ਰੀਸ।।  
ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕੂੜੀ ਕੂੜੈ ਠੀਸ।।32।।

Ik doo jeebho lakh hoe lakh hovai lakh vees.  
Lakh lakh gera aakhiye ek naam jagdis.  
Et raah patt pavria chariyai hoe ikees.  
Sunn galla akaas kee keeta aayee recs.  
Nanak nadri payee Kooree kooray thees.

## XXXII

Enlightenment or realization of Presence of God within our mind is the only purpose of human life. Whatever else that happens in our life is trivial and leads to misery, suffering and pain. Happiness, joy and bliss is experienced only when we become aware and conscious of the Presence of God within us. The first step towards realizing God is remembering God in our mind. The difficulty is that our mind is unstable and keeps wandering in multiple directions at the same time. What is needed is total commitment of the mind and absolute faith in Presence of God within. Every time mind wanders away from remembering God, bring it back again and again even if it keeps happening endlessly. Because there is no alternative to God and whatever else we remember is false, temporary and will vanish sooner or later. Presence of God is the only joy and absence of God the only pain that we experience. We are either in darkness or in light, we are either in ignorance or in wisdom, we are either in bliss or in suffering and we have to make the choice one way or the other, either with God or without God. Let us be very clear about it and not wander aimlessly.

The importance of remembering God can not be overemphasized and is always underestimated. If instead of one tongue I have one lakh tongues and this number is again multiplied by twenty lakh that is even if I have crores and crores of tongues I will remember God lakhs and lakhs of times with each tongue.

My commitment to remembrance of God is total, complete and absolute. Every cell of my body, every pore of



my being will be involved and at stake would be the whole of my mind, and all of my self. So intense should be the remembrance of God that nothing is held back, so deep should be the remembrance of God that everything else is forgotten and ignored. Let this remembrance not be superficial from the tongue only but arise from the very depths of my heart.

This is the only way to direct my always wandering mind to attend to the Presence of God within. Doing this repeatedly will ultimately lead to the merging of my individual consciousness with infinite consciousness of God and I will attain to oneness with God. So fulfilling and overwhelmingly great is this experience of happiness, joy and bliss that even unworthy people become greedy of it and want to attain it with dubious means. But this happens only with the Grace of God, this happens only when compassionate God bestows this gift and let there be no mistake about it that God knows us inside out very well and can easily separate the chaff from the grain, the artificial from the real. The pretenders always fall by the way side and never reach.

### Pauri 33

ਆਖਣਿ ਜੋਰੁ ਚੁਪੈ ਨਹ ਜੋਰੁ॥  
ਜੋਰੁ ਨ ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੋਰੁ॥  
ਜੋਰੁ ਨ ਜੀਵਣਿ ਮਰਣਿ ਨਹ ਜੋਰੁ॥  
ਜੋਰੁ ਨ ਰਾਜਿ ਮਾਲਿ ਮਨਿ ਸੋਰੁ॥  
ਜੋਰੁ ਨ ਸੁਰਤੀ ਗਿਆਨਿ ਵੀਚਾਰਿ॥  
ਜੋਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ॥  
ਜਿਸੁ ਹਥਿ ਜੋਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ॥  
ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ॥੩੩॥

Aakhan jor chupey nah jor.  
Jor na mangan dein na jor.  
Jor na jeevan maran nah jor.  
Jor na raaj maal mann shor.  
Jor na surti gyan vichaar.  
Jor na jugti chhutey sansaar.  
Jis hath jor kar vekhai soe  
Nanak uttam neech na koe.

### XXXIII

Before creation of this universe only God was present. All strength power and energy lay in the hands of God. There was no other existence, either living or non-living, either beings or objects. God was the sole power. After the end of universe when all creation disappears and merges in Presence of God then again God alone would be the only reality with all strength and power vested in him. Thus even in between the beginning and end of creation all power and strength remains with the God. All beings and objects have only a temporary existence, they come and go as ordained by God. In fact the very existence of ego or mind in man, is nothing but a flow of thoughts. The foundation or base of our very existence is a temporary momentary flow of thoughts which can cease any moment resulting in inner silence and realization that God alone is real. Our ego or mind is not a real thing present within but only an illusion, a deception, a temporary appearance generated by flow of thoughts. The moment the thoughts cease, the moment the silence descends, that moment reality of one God within becomes obvious. We become aware of our real being. Thus knowingly or unknowingly, with awareness or without awareness we are all playing in the hands of God.

On our own we can neither speak nor keep quiet. We can neither seek anything nor give anything. Neither birth nor death is in our control. Power, wealth and flow of thoughts in our mind are beyond us. Enlightenment, real knowledge and contemplation of Presence of God within does not happen by our own will and effort. Liberation from this material world is not in our own hands. All real power and strength lies in

the hands of God. He alone decides who will rise spiritually and move towards His Presence and who will fall back into materialistic world of ignorance, both the high and low are because of His will and not on their own.

## Pauri 34

ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ॥  
ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ॥  
ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮ ਸਾਲ॥  
ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ॥  
ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ॥  
ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ॥  
ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ॥  
ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ॥  
ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ॥  
ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ॥  
ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ॥੩੪॥

Rati ruti thiti vaar.  
Pavan paani agni pataal.  
Tis vich dharti thaap rakhi dharm saal.  
Tis vich jiv jugat ke rung.  
Tis ke naam anek anant  
Karmi karmi hoe vichaar.  
Sacha aap sacha darbar  
Tithey sohan panch parvaan  
Nadri karm pavai nisaan  
Kach pakae othey paye.  
Nanak gaya japey jaye.

## XXXIV

God created time in the form of day and nights, season, date and day. He created space to place the elements of air, water and fire. In such created universe He established earth as a temporary destination for us to stay for sometime. So always remember that this earth is like a way side tavern on the highway to stay overnight and one has to move ahead the next day. It certainly not is a permanent home. He created infinite variety of life in various forms and colors and provided means for their subsistence. There are crores and crores of beings and so many are their names. The divine law of righteousness and justice operates unfailingly and each human action is judged in all its depth right from its inception as desire, the thoughts associated with this desire and its culmination as outward action. God Himself is present here and His Presence itself is the divine court. In the company of God sit the enlightened and liberated souls who have been showered with divine Grace by God Himself. The true and the false, the real and the artificial, the truthful and the pretenders are recognized for their worth. When death comes the reality of one's deeds become crystal clear whether one has passed or failed the test of life, whether one has reached home or fallen by the wayside.

## Pauri 35

ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ॥  
ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ॥  
ਕੇਤੇ ਪਵਣੁ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ ਮਹੇਸ॥  
ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ॥  
ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਧੂ ਉਪਦੇਸ॥  
ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ॥  
ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ ਵੇਸ॥  
ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ॥  
ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ॥  
ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ॥੩੫॥

Dharam khand ka eho dharam  
Gyan khand ka akho karam  
Ketey pavan paani vaisantar ketey kaan mahes  
Ketey barmey gharat ghariey roop rang ke veis  
Ketiya karam bhoomi mer ketey ketey dhoo updes  
Ketey ind chand, soor ketey, ketey mandal des  
Ketey sidh budh nath ketey ketey devi veis  
Ketey dev danav, munn ketey, ketey rattan samund  
Ketiya Khani ketiya bani ketey paat narind  
Ketiya surti sevak ketey Nanak ant na ant

## XXXV

While living the life of righteousness and justice we enter the realm of knowledge to understand all aspects of creation i.e. the material, the mental or psychological and the spiritual. Knowledge that comes from outside is mere information because real knowledge can not be borrowed but has to unfold in the mind itself as a direct experience. Thus knowledge of God can only come when God is actually realized as an inner experience which can not be communicated from one to the other by mere words. Knowledge is always discovered within by each and every individual in aloneness and is never received from outside. In this sense knowledge is always realized by the mind through experience of higher and higher stages of spirituality. It is only then that one sees that there are many kinds of air, water and fire. There exist many Shivas and Krishnas. Many-Many Bramahas are creating material objects and living beings in various forms and colors. There exist many- many worlds where actions are judged on the touch stone of divine law of righteousness and where sermons are delivered to spiritually evolving souls. In this universe there are innumerable stars, planets and moons and each world is subdivided into many countries and parts. There exist many-many beings who have attained higher stages of spirituality like the Siddhas, the Buddhas and Naths. Many-many goddesses also exist in this universe. Present here are also many gods, demons and ascetics. Innumerable oceans exist as source of wealth of jewels. There exist, countless sources of life from which living beings take birth, many languages and countless rulers and kings. At all places there are innumerable devotees of God who keep evolving to higher and higher spiritual planes. This creation is endless in every way we look at it.



## Pauri 36

ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ॥  
ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਅਨੰਦੁ॥  
ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ॥  
ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ॥  
ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ॥  
ਜੇ ਕੇ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ॥  
ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ॥  
ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ॥36॥

Gyan khand meh gyan parchand  
Tithey naad binod kod anand.  
Saram khand kee bani roop.  
Tithey gharat ghariey bahut anoop  
Ta kiya galaa kathiya na jaahē  
Je ko kahe pichey pacchutahey  
Tithey ghariye surti matt mann budh  
Tithey ghariye sura sidha ki sudh

## XXXVI

Happiness, joy, bliss and countless melodies unfold in the mind when inner spiritual knowledge is directly experienced in all its intensity.

In Dharam Khand emphasis was on doing the right actions which include remembering God by listening to His name. In Gyan Khand the knowledge of all creation, whether gross material objects or subtle spiritual states is understood.

In Saram Khand however ego is subdued considerably and the mind has now become silent. It is in this region of silence that the first glimpse of mystery of Presence of God begins to unfold in the mind. So beautiful are these earliest visions of Presence of God that words and language fail to communicate them effectively. Beauty itself becomes the language of Saram Khand where most beautiful aspects of inner being are taking form. Anyone who dares to describe in words or language the ways of Saram Khand fails miserably and repents his foolish efforts. In this spiritual region higher consciousness, divine wisdom and boundless intellect is attained by the mind. The divineness of gods and ascetics now descends in these minds.

### Pauri 37

ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ॥  
ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ॥  
ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ ਸੂਰ॥  
ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰ॥  
ਤਿਥੈ ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ॥  
ਤਾ ਕੇ ਰੂਪ ਨ ਕਥਨੇ ਜਾਹਿ॥  
ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ॥  
ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ॥  
ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ॥  
ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ॥  
ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ॥  
ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ॥  
ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਤੰਡ॥  
ਜੇ ਕੋ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ॥  
ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ॥  
ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ॥  
ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ॥  
ਨਾਨਕ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ॥੩੭॥

Karam khand kee bani jor.

Tithey hor na koyee hor.

Tithey jodh mahabal soor.

Tin mah raam rahiya bharpoor.

Tithey seeto seta mahima mahey.

Ta key roop na kathney jahey.  
Na oh marey na thaggey jahey,  
Jin kai raam vaseh mann mahey.  
Tithey bhagat vaseh ke low.  
Karey anand sacha mann soe.  
Sach khand vaseh nirankar.  
Kar kar vekhey nadar nihai.  
Tithey khand mandal varbhand.  
Jey ko kathey ta ant na ant.  
Tithey low low akaar  
Jiv jiv hukam tivey tiv kaar  
Vekhey vigsey karr vichar  
Nanak kathna karda saar.

## XXXVII

When Grace of God is showered on any individual being, a miracle happens. Now all efforts cease, all striving vanish and there is nothing left to do. Mind is now silent, stable and at complete peace with itself. From state of doing the Grace of God has brought it into its natural state of being. All that separated the mind from the Presence of God has now disappeared. Ego has been merged into natural existence and Being of God.

This is the region of boundless spiritual might and the inner being finds strength, power and energy overflowing in him. Only the most courageous, brave and fearless reside in this region. They derive strength from being immersed in the existing Presence of God and no boundaries now separate them from their lord. This extra ordinary spectacle of union of mind with God is not only full of infinite strength but is also constituted by ever increasing tremendous and overwhelming beauty which is beyond description. Death has now become meaningless as it can only affect the body while the spirit has already transcended the body. Mind has already attained state of oneness with God and thus can no longer be deceived in any manner. This union is now irreversible. The saints of all worlds reside in this region of Grace and always remain in infinite joy and bliss.

In the ultimate, last, highest and final frontier of spiritual progress God Himself resides as His own existing Being and Presence. He blissfully looks after His infinite creation which has endless variety of stars, planets and nether regions extending in all directions. If any one attempts to describe

His creation then that description will also become endless but will never discover the boundaries of this universe. There really is no end to it. There are many-many worlds present in His creation and they all function as ordained by the lord. Full of joy and bliss He benevolently looks at His own creation. It is impossible to describe all this in words because infinite can not be condensed into finite language.

## Pauri 38

ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ॥  
ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ॥  
ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ॥  
ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ॥  
ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ॥  
ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ॥  
ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ॥੩੮॥

Jatt pahara dheeraj suniyar  
Ahran matt ved hathiyar.  
Bhau khala agan tapp tau.  
Bhanda bhau amrit tit dhal.  
Ghariye sabad sachi taksaal  
Jin kau nadar karam tin kaar.  
Nanak nadri nadar nihal.

## XXXVIII

Spiritual transformation of an ordinary egoistic and ignorant human being into a saint is a miracle of Grace of God. Highest and most noble qualities and attributes are required for this change. As exquisitely beautiful gold ornaments are made from raw gold by the goldsmith, similarly spiritual growth and evolution is brought about in a human being. The mind and the gold have both to pass by the test of fire where their earlier form is once destroyed so that a newer and beautiful form emerges.

May discipline be the smithy and patience the goldsmith. Let wisdom be the anvil and knowledge the hammer. The fear of God is the bellows and remembrance of God the burning fire. Love of God is the crucible in which the nectar of bliss melts. In such a true mint the real beings are minted. Only those blessed with Grace of God pass through this transformation, change and growth. God blissfully helps all those who aspire to go on this arduous spiritual journey.



## ਸਲੋਕੁ ॥

ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥  
ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥  
ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥  
ਕਰਮੀ ਆਪੇ ਆਪਣੀ ਕੈ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥  
ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥  
ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥॥॥

## Sloka

Pavan guru paani pita mata dharat mahat  
Divas raat doe dayee daya kheley sagal jagat  
Changiayean buriyaian vaachey dharma hadoor  
Karmi aapo aapnee ke neray ke dur  
Jinee naam dhiayia gaye mashkat ghaal  
Nanak te mukh ujley keti chhuti naal

### **Saloka**

Air, Water and earth are the basic constituents of all that exists in this world. Even our own human body consists of different proportions of air, water and earth. Life first evolved from water and so it is the forefather of all human beings. Two thirds of our body weight is derived from water making it the major constituent of the body. Apart from water remaining part of our body, comes from earth and is appropriately called the mother. But it is only because of air that we can connect with our shabad guru. Without air communication of sound becomes impossible. Air is the guru and listening attentively to the holy word is the path to God. Alternating cycles of days and nights are the guardians who make our stay in this world pleasant. This familiar and homely world is our spiritual kindergarten or play school and we are all playing this game as ordained by God. It is like hide and seek game of the children. Here the existing Presence of God is hidden from the view of ignorant mind or ego to whom only the outside material world is visible. Our good and bad deeds are judged in the court of righteousness and whatever we actually do takes us either nearer to God or farther away from Him. Fortunate are those who obey the advise of the shabad guru and persevere endlessly with remembrance of God. Those who follow this path sincerely reach the kingdom of God. Their faces now reflect the divine radiance of Presence of God and inspires many others to follow this path to happiness, joy and bliss.

**Brief Glossary**

**Pauri 1**

Bhukh	Greed
Chupey	Becoming Silent
Koor	Illusion of material world
Paal	Wall
Purian Bhar	Material wealth of the worlds
Livtar	Single-minded, attention
Sochai	By Thoughts
Sachiara	Enlightened

**Pauri 2**

Aakaar	Created forms
Bakhsis	Grace of God
Haumai	The sense of i-ness, mind
Hukam	As ordered by God
Vadiaee	Greatness

**Pauri 3**

Chaar	Beautiful
Daat	Given by God
Gunn	Qualities
Hadoor	Presence
Jea	Life
Kot (i)	Limitless
Lai phir deh	Takes away and then gives again
Nisaan	Sign
Saaj	Create
Taan	Power
Vepervah	Relaxed contented fulfilled
Vichar	Wisdom
Vidiya	Learning, Knowledge
Vigsey	Flourishes, blissfully
Vikham	Difficult, Deep

**Pauri 4**

Aakhey	Asking
Amrit Vela	Early hours before the sunrise
Apaar	Unlimited
Bhakhya	Language
Bhau	Love
Daat	Gift, Blessing
Duar	Entrance
Deh	Give, Bestow
Kapraa	Human body
Karmi	Here through actions
Mangey	Requesting, Demanding
Mokh	Salvation, Liberation
Naaye	His Name
Nadree	Through His grace
Saach	Presence of God

**Pauri 5**

Barma	Lord Brahma
Bhau	Love
Deh Bujaee	Made to understand
Dukh Parhar	To remove all woes
Gaviye	To sing
Ghar	Here the heart
Gurmukh	Moving towards
	Presence of God
Hau	Myself
Issar	A name for Lord Shiva
Kita na hoe	Cannot be fashioned or made
Maan	Honour, respect
Naad	The Divine Music
Nidhan	Treasure
Niranjan	Absolutely Pure
Parbati Mae	Mother Parvati
Rahiya Samaee	Pervades all existence
Seviya	Remembered
Thapiya	Established, set up
Ved	Knowledge

**Pauri 6**

Ke milay laee	Who can obtain
Manik	Pearls, jewels
Matt vich	Inner being
Sirthh	World
Teerath	Place of Pilgrimage
Vinn Karma	Without the grace of God

**Pauri 7**

Aarja	Lifespan
Dasooni	Ten-fold
Jas kirat	Honour, respect
Jugg	A cosmological unit of time
Keet	Insect
Nava Khanda	The nine quarters of the world
Nirgunn	Lacking qualities
Vaat	Consideration

**Pauri 8**

Deep	continent
Dhawal	The bull (on whom the earth rests)
Kaal	Death
Nath	A head of a yogi sect
Pir	A religious head
Sidh	Yogi with spiritual power
Suniyai	To hear, listen

## Japji : The Journey Inwards

Sur	The Gods	Panth	way, a religious grouping
Vigaas	Growth, Blissful	Pargat	Visible
<b>Pauri 9</b>		Patt sio	With respect
Barma	Lord Brahma	Sanbandh	Connection
Ind	Lord Indra, King of gods		relationship
Issar	A name for Lord Shiva	Seti	With
Jog Jugat	Technique of yoga	Thaak	Obstruction
Mand	Bad one	<b>Pauri 15</b>	
Salaahan	Praise (of God)	Bhavey	Drifts around
Sast	The Sastras, the scriptures	Bhikh	Alms
Simrit	The Smritis	Mokh	Enlightenment
Tann bhed	Secrets of the body	Paavey	Reaches
Ved	The Vedas	Parvarey	Family
<b>Pauri 10</b>		Sadhaar	Reform spiritually
Atth Sathh	Sixty-eight places of Pilgrimage	Taarey	Helps others in liberation
Gyan	Knowledge of God and His Creation	<b>Pauri 16</b>	
Mann	Respect, honour	Darr	Entrance
Parr Parr	Studying and reflecting	Daya ka poot	Offspring of Compassion
Santokh	Contentment	Dhaul	The bull
Satt	That which is deathless	Kartey ke karney	The creation of God
Sehaj Dhyar	Spontaneous attention in God	Koot	Assessment
<b>Pauri 11</b>		Nirankar	Formless one
Andhey	Spiritually ignorant	Panch	The exalted ones
Asgaah	Deep ocean difficult to cross	Pardhan	Leaders
Gunaa	Good qualities	Parwan	Accepted
Raah	Right path	Pasau	Spread
Saraa	Reservoir	Rajaan	Here Presence of God
<b>Pauri 12</b>		Sadaa Salamat	Eternal
Gatt	State of Being	Santokh	Contentment
Jagu	Describes	Sohey	Looks befitting
Mannai	One who perceives or experiences	Sumaar	Measure, count
Niranjan	Absolutely Pure	Suwalyo roop	Beautiful forms\
Vichar	Consideration	Thaap Rakhiya	Has established
<b>Pauri 13</b>		<b>Pauri 17</b>	
Bhavan	The world	Asankh	Countless
Budh	Awakening of higher intellect	Bhau	Love
Chota	Injury, hurt	Granth	Holy books, scriptures
Jamm	Death	Liv laye taar	Contemplation of God
Muh	On the face	Maun	Maintaining silence
Sudh	Awareness	Mukh ved paath	Recite prayers from Memory
Surat	Consciousness	Rahey udaas	Remain detached
<b>Pauri 14</b>		Soor	Warrios
Magg	Path	Tapp tau	Meditation
Marag	Path	<b>Pauri 18</b>	
		Amar	Despots and tyrants
		Galwadh	Murderer
		Haraam Khor	Corrupt
		Kar Jaahe jor	Use brute force

## Japji : The Journey Inwards

Koore phirahe	Live in falsehood	<b>Pauri 22</b>	
Kooriyar	Purveyors of falsehood	Agaas	Sky, heavens
Malech	Living in fifth	Asool Ik Dhaat	Real is one Essence
Moorakh Andh ghor	Extreme idiots	Bhall	Search
Neech	Humblest	Eti Surti	Consciousness
<b>Pauri 19</b>		Girha	Mountains
Agam	Beyond reach, inaccessible	Ik Vaat	In one voice, in one word
Asankh Kahey	If you say countless	Kateba	Books (here the scriptures, holy books)
Eh likhey	The One who wrote them	<b>Pauri 23</b>	
Jeta	As much	Kiri Tull	Equal to an ant
Loe	Worlds, regions, realms	Lekha Hoye	If it could be measured or recounted
Naav	Names	Na janiaye	Not known
Phurmaye	Ordains, Decrees	Nadiya	Rivers
Salah	Praise	Pataal	Nether worlds
Sanjog vakhaan	Describe the union with God	Sah sultan	King of Kings
Teta	That much	Sahas Atharah	Eighteen thousand
Thaav	Places	Salah	Praise of God
Tis sirr nahin	Is free of them	Samund	Oceans
<b>Pauri 20</b>		Vaah	Rivulets, Stream
Aakhan nahe	Are not mere words	Visrey	Forgets
Aawo jahu	Cycle birth and death	<b>Pauri 24</b>	
Bhariye	If we fill	Ant	Endless
Dhotey	By washing	Billah	Helplessly Yarning
Kar kar karna	Doing deeds action	Daat	Gifts
Matt	The mind	Dein	Giving
Navey ke rung	By the love of His name	Karmi	Grace of God
Paliti	Smearred with fifth	Karney	Action, doings
Punni papi	Pious deeds and evil	Mann Mant	Purpose in the mind
<b>Pauri 21</b>		Paravaar	Boundaries
Aakaar	Creation	Sifti	Good qualities
Antargatt	Internally, Inwards	Thao	Place
Barmao	Lord Brahma	<b>Pauri 25</b>	
Daan	Donations, alms	Dookh Bookh	Misery & greed
Hova	Was created	Gannat	Count, calculation
Mann keeta bhau	Filled with love	Jodh	Warriors
Mull	Wash thoroughly	Karam	Blessings
Na sohey	Is not honoured	Kayee kai	Few, rare ones
Nayee	Name of God	Khap Tuteh	Broken in exhaustion
Sirthi	The world	Khayak	Foot
Sutt suhaan	The Eternal is beautiful	Mukar	Deny, disown
Swast	Salutation	Na Tamaye	Has no need
Tapp	Austerities, Penance	Sadd Maar	Always suffer from
Til ka maan	Very little honour	Vekaar	In evils deeds
Vaar	Day of the week	<b>Pauri 26</b>	
Vela	Time	Amul	Priceless, invaluable
Vin gunn kitey	If you do not give me the virtue	Bol vigaar	Egoistic talk
		Budh	The enlightened
		Daanav	Demons
		Deeban	Court

Dev	The gods	Path jholi	Begging bowl and pouch
Gunn	Qualities	Santokh	Contentment
Karam	Here doing of God	<b>Pauri 29</b>	Here false satisfaction
Livlaaye	Union with Presence of God	Awra saad	Destiny
Munn Jan	Holy persons	Bhaag	Dispenser of food
Neesan	Here selecting one	Bhandarin	Food
Parvaan	Weights	Bhugat	Compassion
Phurman	Order	Daya	Enlightenment
Sev	Those who serve	Gyan	Miraculous Powers
Sur Nar	Men with godly qualities	Ridh Sidh	Union
Sur	Demi-gods	Sanjog	Separation
Tul	Scales	Vijog	
Vakhiyan	Commentary	<b>Pauri 30</b>	
Vapaar	Here giving to others	Bhandari	Keeper of stores, preserves
<b>Pauri 27</b>		Cheley	Here sons
Baisantar	Fire	Deebaana	Destroys, causes death
Chit gupt	Recording angels	Jugut	Technique, method
Darr	Entrance	Mayee	Here the Primal matter
Devi	Consort of Shiva	Parvaan	Accepted
Dharey	Supported	Sansari	Creator
Bhagat rasaley	Devotees absorbed in Him	Vidaan	Wondrous thing
Indasan	Indra's throne	<b>Pauri 31</b>	
Khand mandal	Continents and worlds	Aad	Primal
Khance charey	The four sources of life	Aasan	Presence of God
Machh	Earth, the middle regions	Anahit	Deathless, eternal
Maya	Here creation	Anil	Without colour
Mohnia	Celestial beauties	Bhandaar	Stores
Pandit	Learned	Eka vaar	Once for all
Patsahib	Emperor	Kaar	Creation
Payiale	Under worlds	Loe loe	Every world
Raag pari	Here divine melodies	Sachi	Real
Rajayee	His will	Sirjanhar	Creator
Rattan upaye	Jewels created	<b>Pauri 32</b>	
Samaley	Taking care	Akaas	Kingdom of God
Surga	In the heaven	Chariyai	Climb
Varbhanda	The universe	Gera	Again and again
<b>Pauri 28</b>		Ikees	Here achieve oneness with God
Adeis	Salutation	Jagdis	God
aram	Modesty	Jeebhau	From the tongue
Ayee panthi	Ayee sect	Keeta	Worms
Bibhoot	Holy ash	Kooray thees	False boasting
Danda	Staff, Stick	Lakh	A hundred thousand
Dhyan	Contemplation	Pauaria	Stairs
Jugat	Technique, method	Rees	Desire for enlightenment
Kaal	Death	Vees	Twenty
Khintha	Torn quilt		
Munda	Ear-rings		
Parteet	Faith		

## Japji : The Journey Inwards

### Pauri 33

Aakhan	Speaking
Dein	Giving
Jis hath jor	He who wields, power
Maal	Wealth
Mangan	Asking for
Mann shor	Noise (of the mind)
Raaj	Higher worldly status
Surti	Higher consciousness

### Pauri 34

Dharam saal	Temporary State
Dharti	Earth
Kach	Here Ignorant
Karmi Karmi	According to actions
Pakaae	Here Enlightened
Rati	Nights
Ruti	Seasons
Sohan	Present with Dignity
Thiti	Dates
Tis vich	In the midst of these
Vaar	Days of the week

### Pauri 35

Dharam Khand	Realm of righteousness
Gyan Khand	Realm of knowledge
Karam	Description
Gharat	Construction
Mer	Mountain
Karam Bhoomi	worlds
Bani	Method
Paat narind	Dynasties of Kings
Surti	Divine consciousness
Sevak	Those who serve
Khani	Sources of life

### Pauri 36

Anoop	Exceptionally beautiful
Gharat	Moulding
Kathiya	Cannot be said in words
Mann budh	Awakening of higher intellect
Matt	Wisdom
Roop	Beauty
Saram Khand	Subtle region
Sura sidha ki sudh	Higher consciousness of gods
Surti	Inner awareness

### Pauri 37

Hor	Other
Jodh Mahabal	Great warriors
Jor	Might
Karam Khand	Realm of Grace

### Raam

Here Presence of God

### Pauri 38

Ahran	Anvil
Bhau	Fear (awe)
Bhau	Love
Dhaal	To forge
Dheeraj	Patience
Hathiyaar	Tool
Jatt	Discipline
Karam	Blessing
Khala	Bellows
Nadri	Grace of God
Pahara	Goldsmith's furnace
Sachi taksaal	In Presence of God
Tapp tau	Fire of austerity
Ved	Knowledge of God